

## Origin of the Jats

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There are numerous theories about the origin of the Jats, ranging from their sudden appearance from Shiva's locks to their lineage in the Aryan race.

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## Indo-Aryan stock

Jats are commonly considered to be of Indo-Aryan stock in view of the similar ethnological, cultural, physical features, and common practices.

Dr Natthan Singh writes that Jats were the pure Aryans and their original homeland was Sapta Sindhu. On the basis of historical facts the Jats are reported to be present in India from 3102 BC. [1] [2] They had to migrate from India on economic, social and political reasons for some period but they returned back to India. In the migration also they did not leave their language and cultural traditions. Due to this reason only Jats do not have linguistic or physical similarities with Huns and Scythians. [3] This view is also supported by Thakur Deshraj who writes that on the basis of ethnological, physical, cultural and linguistic standards Jats are pure Aryans who inhabited the areas on the banks of Ganga-Yamuna or Sarswati-Sindhu during Vedic civilization. [4]

Thakur Deshraj, [5] Ram Lal Hala [6] and Al-Biruni[7] consider Jats to be the descendants of Krishna.

Sir Herbert Risley declared the Rajput and the Jat to be the true representatives of the Vedic Aryans. [8] Risley has mentioned in 1901 census report that as per their physique Jats are pure Aryans.[9]

Qanungo appeared to rely on Sir Risley's theory. Qanungo wrote, "The European pioneers of Indian antiquities and ethnology apparently started with the presumption that fine and energetic martial peoples like the Rajput and the Jat must have been comparatively newcomers from the north-west into India who overcame the effete descendants of the Vedic Aryans (Hindus). [10]

If popular tradition counts for anything, it points to the view that they (Jats) are an essentially Indo-Aryan People who have migrated from the east to the west and not Indo-Scythian and No Hindu has been ever known to claim a Chinese origin, but the people of China [11]

The Jats has been declared by all eminent authorities, to pass successfully the combined test of the physical type and language of true Aryan." [12]

Khushwant Singh (A well respected Indian Journalist) wrote,

"It is now generally accepted that the Jats who made the northern plains of India their home were of Aryan stock. The origin of the Jats has been exhaustively dealt with by K.R. Qanungo, who states emphatically that the Jats are of Aryan stock (Hindus) that came from Rajasthan into Punjab". [13]

Dr. Trump and Beams very strongly claimed a pure Indo-Aryan descent for Jats both in consideration of their physical type and language, which has been authoritatively pronounced as a pure dialect of Hindi, without slightest trace of Scythian.

C.V.Vaidya in History of Medieval Hindu India writes that-

“Lastly we have to speak about the Jats. Their ethnological characteristics also we have already seen, are clearly Aryans. They are fair tall high nosed and long headed. Does their history contradict of their being Aryans ? ..... They are the purest Aryans in India and belong to the first race of Aryans invaders according to our view the solar race of Aryans. ...There is not a scrap of historical evidence even to suggest much less to prove such immigration there is neither foreign mention of their coming into India nor have they any tradition of their own sometime coming into India nor is there any historical India record stone inscription or other of their so coming, and we can only ascribe such theories to that unaccountable bias of the winds of many European and native scholars to assign a foreign and Scythic origin to every fine and energetic caste in India.” [14]

E.B.Havell writes based on physical features and the language that Ethnographic investigations show that the Indo Aryan type described in Hindu epic a tall fair complexioned long headed race with narrow prominent noses broad shoulders long arms thin waists like a lion and legs like a deer is how (as it was in the earliest) most confined to Kashmir the Punjab and Rajputana and represented by the Khattris, Jats and Rajputs. [15]

The Jat historian Thakur Deshraj refers to E.B.Havell as above and Mr. Nesfield who said that-

“If appearance goes for anything the Jat could not be Aryans.” He further refers to distribution of races of ‘North Western Provinces of India’ where it has been said that the arguments derived from language are strongly in favour of the pure Aryan origin of the Jats. If they were Scythian conquerors where there Scythian language gone to and how came it that they now speak and have for centuries spoken an Aryan language, a dialect of Hindi”. [16]

“Jat” approaches closely to that ascribed to the traditional Aryan colonies of India. The stature is mostly tall, complexion fair, eyes dark, hair on face plentiful, head long. Nose narrow and prominent but very long. [17][18]

The original home of Jats is certainly connected with original home of Aryans, since Jat is definitely a tribe of Aryan race. [19]

Indo-Scythian stock

A Scythian Warrior horseman from 300 BC.

Animation highlighting the Ancestral ethnic Scythian Migration component of the Jats of South Asia.

The Jat People Genetic DNA Profiles

Map of area around the Oxus River valley (modern name Amu Darya)

Asia in 323 BC, showing various Central Asian tribes including the Massagetae, Scythians, Dahae and their neighbors.

Map showing Scythia, including the Indo-Scythian region (modern name Punjab region).

The Sindh valley is at the base of the Zojila Pass

Scythian King - Azes II Drawing.

Scythian Gold - Bimaran Casket.

James Tod[20] writes that the tribes here alluded to are the Haihaya or Aswa, the Takshak, and the Jat or Getae; the similitude of whose theogony, names in their early genealogies, and many other points, with the Chinese, Tatar, Mogul, Hindu, and Scythic races, would appear to warrant the assertion of one common origin.

Professor B. S. Dhillon states that the Jats are mainly of Indo-Scythian lineage with composite mixing of Sarmatians, Goths & Jutes in History and study of the Jats,[21] and recent DNA genetic research studies have shown large amounts of Scythian and White Hun genes in Jats.

Historian James Tod agreed in considering the Jats to be of Indo-Scythian Stock.[22] Moreover, Sir Alexander Cunningham, Former Director-General of the Archaeological Survey of India, considered the Jats to be the Xanthii (a Scythian tribe) of Scythian stock who he considered

very likely called the Zaths (Jats) of early Arab writers.[23] He stated "their name is found in Northern India from the beginning of the Christian era." These people were considered by early Arab writers to have descended from Meds and Zaths.[24][25] Sir Cunningham believed that they "were in full possession of the valley of the Indus towards the end of the seventh century.[26] Sir Alexander Cunningham held that the Rajputs belonged to the original Scythian stock, and the Jats to a late wave of immigrants from the north west, of Scythian race.[26]

Stephen Fuchs suggests that the Jats probably migrated from Central Asia to India as a "predatory nomadic tribe".[27] Natalya Romanovna Guseva considered the Jats to be the descendants of the Sakas.[28]

Sir Alexander Cunningham, (Former Director-General of the Archaeological Survey of India) wrote: The Xanthii (a Scythian tribe) are very probably the Zaths (Jats) of the early Arab writers. As the Zaths were in Sindh to the west of the Indus, this location agrees very well with what we know of the settlement of the Sakas (Scythians) on the Indian frontier.[29]

Sir John Marshall, (Former Director-General of the Archaeological Survey of India) wrote: "These Scythian invaders came principally from the three great tribes of Massagetae (great Jats), Sacaraucae, and Dahae (still exists as a Jat clan of Punjab)[30], whose home at the beginning of the second century B.C. was in the country between the Caspian sea (sea) and the Jaxartes river (Central Asia).[31]

Arthur Edward Barstow wrote: "Greeks of Bactria (partly modern Afghanistan), expelled by the hordes of Scythians, entered India in the second and first centuries BC and are said to have penetrated as far as Orissa (an Indian province in south-east). Meanwhile the Medii, Xanthii, Jatii, Getae and other Scythian races, were gradually working their way from the banks of the Oxus (River valley in Central Asia) into Southern Afghanistan and the pastoral highland about Quetta (a Pakistani city), whence they forced their way by the Bolan Pass, through the Sulaiman Mountains into India, settling in the Punjab about the beginning of the first century AD. It is from these Scythian immigrants that most of the Jat tribes are at any rate partly descended."[32]

A. H. Bingley wrote: "It is from these Scythian Immigrants that most of the Jat tribes are at any rate partly descended."[33]

Professor Joyce Pettigrew wrote: "Another view holds that the Jats came from Asia Minor and Armenia in the successive invasions during the period 600 B.C. to A.D. 600."[34]

Professor Henry Smith Williams wrote: "The extent of the Scythian invasion has been variously estimated. Some scholars believe that they virtually supplanted the previous population of India (means Punjab), and there seems little doubt that by far the most numerous section of the Punjab population is of Scythian origin." [35]

Professor Pritam Singh Gill wrote: "There is a general consensus of opinion that Jats, and with them Rajputs and Gujjars were foreigners who came from their original home, near the Oxus, Central Asia." [36]

Professor Tadeusz Sulimirski wrote: "The evidence of both the ancient authors and the archaeological remains point to a massive migration of Sacian (Sakas)/Massagetan ("great" Jat) tribes from the Syr Daria Delta (Central Asia) by the middle of the second century B.C. Some of the Syr Darian tribes; they also invaded North India." [37]

Horace Arthur Rose wrote: "Many of the Jat tribes of the Punjab have customs which apparently point to non-Aryan origin. Suffice it to say that both Sir Alexander Cunningham and Colonel Tod agreed in considering the Jats to be of Indo-Scythian Stock. The former identified them with the Zanthi of Strabo (Greek Geographer of the ancient times) and the Jatii of Pliny (Roman writer) and Ptolemy (Another Greek Geographer of the ancient times); and held that they probably entered the Punjab from their home on the Oxus (in Central Asia) very shortly after the Meds or Mands (still exist as one of the Jat clans of the Punjab), who also were Indo-Scythians, and who moved into the Punjab about a century before Christ." [38]

Sir Henry Miers Elliot wrote: "These ignorant tribes (Jats) pointing to the remote Ghazni (Afghanistan) as their original seat, the very spot we know to have been occupied by the Yuechi, or, as Klaproth says, more correctly, Yuti, in the first centuries of our era, after the Sakas (a Scythian tribe) were repelled back from the frontiers of India, and left the country between India and Persia open for their occupation. The Jat tribes not doubt emigrated, no at all once, but at different times, and it is probable that those in the North-West are among the latest importations." [39]

I. Sara wrote: "Recent excavations in the Ukraine and Crimea. The finds points to the visible links of the Jat and Scythians." [40]

Sir Mountstuart Elphinstone Grant Duff wrote: "My conclusion, therefore, is, that the Jats may be of Scythian descent." [41]

Ujagir Singh Mahil wrote: "Jat were called Scythians; because they were the inhabitants of the ancient country of Scythia. The Jats who invaded the Punjab and conquered India up to Benares were called Indo-Scythians." [42]

James Francis Katherinus Hewitt wrote: "Further evidence both of the early history and origin of the race of Jats, or Getae, is given by the customs and geographical position of another tribe of the same stock, called the Massagetae, or great (massa) Getae." [43]

Sir George Fletcher MacMunn (Sir and Lt. General) wrote: "Alexander came to India in his capacity as the holder of the Persian throne. From his camp near Kabul (Afghanistan), the Macedonian (Alexander) summoned those chiefs whom Skylax (Persian general) had conquered in the old time afore, to come and renew their homage to their ancient Persian overlord in the person of himself. Several obeyed his summons, others did not, and it has been surmised that those who did were later arrivals, of Jat or Scythian origin, outside the normal Aryan fold as later comers to India." [44]

Syed Muhammad Latif wrote: "A considerable portion of the routed army of the Scythians settled in the Punjab, and a race of them, called Nomardy, inhabited the country on the west bank of the Indus (river). They are described as a nomadic tribe, living in wooden houses, after the old Scythian fashion, and settling where they found sufficient pasturage. A portion of these settlers, the descendants of Massagetae, were called Getes, from whom sprung the modern Jats." [45]

Dr. Gopal Singh wrote: "The Jats of the Panjab, are Scythians in origin and came from Central Asia, whose one branch migrated as far south in Europe as Bulgaria." [46]

N. Singh wrote: "The Scythians appear to originate from Central Asia. They reached Punjab between 50 B.C. and A.D. 50. It seems probable that the Scythian ancestors of the Jats entered the Sindh Valley (presently in Pakistan Kashmir) between 100 B.C. and A.D. 100." [47]

Satya Shrava wrote: "The Jats are none other than the Massagetae (Great Getae) mentioned in Diodorus as an off-spring of the ancient Saka tribe.... a fact now well-known." [48]

Bakhshish Singh Nijjar wrote: "The Jats are the descendants of Scythians, whose kingdom's capital was Scythia, in the present Ukraine (Ukrainian), Soviet Social Republic, is the constituent Republic of the European USSR (Population 49,757,000) in 1947. Now Ukraine's capital is Kiev, the third leading city in Russia. Before the invasion of the golden herd, 13th century B.C. Scythian, ancient kingdom of indeterminate boundaries, centered in the area north of the Black Sea." [49]

Rima Hooja suggests that the Jats are "probably descendants of the Scythians who entered India in early historical times". [50]

Dalip Singh Ahlawat -

(ख) सीथिया देश -

इस देश का कुछ भाग यूरोप में तथा कुछ भाग एशिया में स्थित था। देन्यूब नदी (Danube) से लेकर ठीक दक्षिणी रूस के पार तक, कैस्पियन सागर के पूर्व में अमू दरिया व सिर दरिया की घाटी तक, पामीर पहाड़ियों की शृंखला तक तथा पूर्वी तुर्किस्तान की तारिम नदी की घाटी तक यह सीथिया देश फैला हुआ था।[51]

### Formation of Jat Sangha

The most acceptable theory about the origin of the word, 'Jat' is that it has originated from the Sanskrit language word "Jnati" (जाति). The Mahabharata mentions in chapter 25, shloka 26 that Lord Krishna founded a federation 'Gana-sangha' of the Andhaka and Vrishni clans. This federation was known as 'Gyati-sangh'. Over a period of time 'Gyati' (जाति) became Jnat or 'Gyat' and it changed to Jat.

Prior to Mahabharata War the kshatriyas were known by their vansha. Pandava vanshi were known as Pandavas, Gandhar Vanshi as Gandhars, Raghuvansha as Raghuvanshi etc. After Mahabharata War the population of kshatriyas came down due to large number of them killed in Mahabharata war. The kshatriyas became weak as there was no uniting force. Krishna realized the dangers of this situation. He was a great politician, visionary personality and an expert planner. He knew very well the divisive approach of the various kshatriyas and that their attitude of enmity could not be resolved without bringing them under one umbrella of organization. He therefore united all the kshatriya clans under one organization which was known as Gyati Sangha which was accepted by all kshatriya. All democratic clans were included in this Sangha. [52]

The vansha of Krishna was also Jat. The idea of formation of federation or sangha was supported by Pandava vanshi Yudhisthira and his brothers. Large number of Mahabharata Period kshatriya clans are found in present day Jats. Pandava vanshi Jats are found in today's Jat community in Gujranwala city in Punjab. The then existing Rajavanshas such as Gandhara, Yadava, Sindhu, Naga, Lava, Kushama, Bandar (vanar), Nardeya etc. accepted the proposal of formation of the Jat Sangha and merged into this sangha. The Gandhar clan of Jats is found in Raghunathpura in district Badaun and Aligarh. The Yadava vanshi Jats are found in Dharmpur in district Badaun. Sindhu is a well known clan who gave names to the country Sindh and the Sindhu River. Sindhu Jats are found in Punjab and Haryana. The Naga clan Jats are found in villages Khudaganj and Rampuria in Badaun district. Lava and Kushama gotra are



descendants of Rama's son Lava and Kusha. Both these Jat gotras are found in Nagla Magola (नागला मगोला), Soniga Kheda (सोनिगा खेड़ा) district Badaun. Similarly Bandar or Vanar gotra (the gotra of Hanuman) is found in Punjab and Haryana. Nardeya gotra Jats are also found in Kant (कांट) district Muradabad. These are only few examples. There were large number of Jat gotra who accepted Jat Sangha are still found amongst Jats. [53]

#### From Gauts or Goths

The other prominent theory of the word's origins is that Jat came from the word Gaut tribal name of some Indo-Aryan tribes of Central Asia (such as those which later became Gauts/Goths and settled in Europe), which was written in 'Jattan Da Itihas'. It has also been mentioned by Bhim Singh Dahiya.

#### From Yat

According to the historian 'Ram Lal Hala' the word Jat is derived from word 'Yat'. There was a king named 'Yat' in Chandravanshi clan who was ancestor of Lord Krishna. The Jats are descendants of King Yat. 'Yat' later changed to 'Jat'.

Ram Sarup Joon[54] writes that... There are three main theories about the ancient roots of the word 'Jat' Viz. 'A race originated from 'the "Jatas" of 'Lord Shiva and thus came to be known as Jats."

Jat is a phonetic corruption of 'Yat' which is from the Sanskrit root -'ya' - meaning performer or protector of a Yagya."

'Jat originated from 'Yayat' who was one of the earliest ruler of Chandra Vanshi Aryans.'

A detailed analysis of these shows that all the three theories are credible and interconnected.

There is a common saying amongst the Jats as follows:

[Hindi verse]

“Jata Jata te Nikso Gangaji ko Prath

Jathe va ko Chahiye haro sumran din rath”

It means that the Jat was born out of Shiv Ji's Jata and is the brother of the Ganga; he should, therefore remember God day and night.

According to Shiva Purana, Shavi, or Shiv Ji, the elder son of Raja Ushinar was married to Sati, daughter of Raja Daksha of Kankhal. He became a Yogi. Raja Daksha did not approve of this. When Raja Daksha performed a Yagya, (sacrifice) he invited all except Shiv Ji and Sati. Sati considering it an unintentional omission on the part of her father went uninvited but was completely neglected by Raja Daksha, who neither greeted her nor gave her any present out of the Yagya.

Sati could not bear the insult, jumped into the fire of the Yagya and burnt herself alive. When Shiv Ji's followers returned and narrated the story, Shiv Ji became furious. He plucked his Jata (long hair) and stuck it against a stone. It broke into two; one piece was transformed into Vir Bhadra and other into an army. On Shiv Ji's instructions Vir Bhadra went and severed the head of Daksha. One belief is that descendants of Vir Bhadra came to be known as Jats because he was created out of Shiv Ji's Jatas.

The above story has been presented in the Shiva Purana in a dramatic manner in those days, as was the literary style in those days, and is meant to be interpreted metaphorically and not literally.

The facts are that Shiv Ji lived in Gangotri Hills which, due to Shiv Ji's popularity, came to be known as Shiv ki Jata. The mountain ranges in that area is now known as Shivaliks. Raja Vir Bhadra of the Puru dynasty was the ruler of Talkha Pur near Haridwar, which also formed part of the area known as Shiv ki Jata.

This is the area around Haridwar. King Bhagirath brought the Ganga to the plains in this region. According to legend the Ganga flows out from Shiv Ji's Jata. Actually this also means that

the Ganga flows out from the area known as Shiv ki Jata, the birthplace of the Jat Raja Vir Bhadra who was a follower and admirer of Shivji. On hearing of Sati's tragedy, Shiv Ji went to the durbar of Vir Bhadra and pulled at his hair in fury while narrating the story. This infuriated Vir Bhadra and with his army, are invaded Kankhal and killed Daksha.

Raja Vir Bhadra had five sons and two grand sons named Pon Bhadra, Jakh Bhadra, Kalhan Bhadra, Brahma Bhadra, Ati Sur Bhadra, Dahi Bhadra and Anjana Jata Shankar. Seven major Jat gotras are named after these seven descendants of Vir Bhadra. A detailed account of these is found in the family history of Rana of Dholpur. This proves the descent of some Jats from Vir Bhadra.

Raja Vir Bhadra's descendants were however not the only Jats. A famous Jat gotra is Shavi, whose yet other famous branches are Takshak and Bachhik and they claim their lineage from Shiv Ji. In the Matsya Puran it is mentioned that King Ushinar father of Shiv Ji, and grandson of King Shishu Bandha performed one hundred Yagyas and was given the title of Yat. It is, therefore, believed that the descendants of Ushinar began to be called Yats and later on Jats. This is also a reasonable inference as Shavi gotra is found in a large number amongst the Jats.

Ancient Khokra-kot excavated near Rohtak; Haryana (60 km north of Delhi) has been the capital of Shiv Vanshis for a long time. Mehttam, (Meham) Serkahp (Sirsa) have also been their capitals. There is a story in the XXXII chapter of Sabhaparva of the Mahabharata that Nakula invited the king Swami Kartikavan of Rohtak in the Sabha of Sabha. It is mentioned in the Adiparva Mahabharat that Indraprastha had been the capital of Takshaka Shiva before the Pandavas made it their capital. Mathura had been the kingdom of Parma Chhak Shiva as well as the capital of Naga Shiva for a long period. Ganesha is propitiated at every function of the Jats. No other

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temples except Shivalyas are found in the Jat territory.

Names after Shiva such as Sheo Singh, Sheo Karan, Sheo Chand, Sheo Ram, Sheo Nath, Sheo Charan, Shiv Bahadur, Sheo Datt, Sheo Lal, Bhola Ram are common amongst the Jats.

Both these tribes i.e. of Vir Bhadra and Shiva, however, belonged to Yadu and Puru, two of the five branches of 'Yayati' dynasty of the earliest Aryans who had originally settled in this very area.

There are other gotras of Jats based on the other three branches of 'Yayati' i.e. Druhyu, Anu and Urdas who also lived in the same area. It would therefore be correct to say that not only 'Yat'. But 'Yayat' got converted into Jat. It is also possible that in these dynasties Ushinar was not the first and only one to earn the title of 'Yat' which was an honour bestowed on one who did outstanding noble deeds.

In many books, there are references to the five main dynasties of Yayati, which spread far and wide in Asia and Europe and became known as Yayati, writers of European history have named them variously as Yayati, Yati, Yucchi, Jat, Jati, Jeets, Jutes, Gat, Gote and Gatae.

It is easy to understand the conversion of 'Yayat' or Yat into Jat. A large number of Hindi and Sanskrit words, which were originally pronounced with 'Ya', are now pronounced with 'Ja'. Some examples are Jas for Yash, Jatan for Yatan, Jogi, for Yogi, Jamuna for Yamuna, Joban for Yovan, Jama for Yama and Jati for Yati etc.

The conclusion, therefore, is that 'Jats are descendants of Yayati in whose dynasty Yat was the highest title and their ancient stronghold was known as Shiv ki jata.

To proceed with the history of the Jats it is necessary to start from the earliest known facts about the Aryans.

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Origin of Jats from Shiva's Locks

Shiva and Parvati

The mythological theory of Origin of Jats from Shiva's Locks was propounded by the author of Deva Samhita. Deva Samhita [55][56][57] is a collection of Sanskrit hymns by Gorakh Sinha during the early medieval period. Devasamhita records the theory of Origin of the Jats in the form of discussion between Shiva and Parvati expressed in shloka (verses) numbering from 12 - 17. Some relevant verses are given below.

Pārvatī asks Shiva, O Lord Bhutesha, knower of all religions, kindly narrate about the birth and exploits of the Jat race. Who is their father?, Who is their mother? Which race are they? When were they born? Having read the mind of Parvati, Shiva said, "O mother of the world, I may tell you honestly the origin and exploits of the Jats about whom none else has so far revealed anything to you. They are symbol of sacrifice, bravery and industry. They are, like gods, firm of determination and of all the kshatriyā, the Jats are the prime rulers of the earth. They are the progeny of the Virabhadra (Shiva's son) and gani, the daughter of Daksha, son of Brahma. The history of origin of Jats is extremely wonderful and their antiquity glorious. The Pundits of history did not record their annals lest it should injure and impair their false pride and of the vipras and gods.

भगवन् सर्व भूतेश सर्व धर्म विदांबरः।

कृपया कथ्यतां नाथ जाटानां जन्म कर्मजम् ॥12॥

Translation - Pārvatī asks Shiva, O Lord Bhutesha, knower of all religions, kindly narrate about the birth and exploits of the Jat race.

का च माता पिता हवेषां का जाति वद किंकुलं।

कस्तिन काले शुभे जाता प्रश्नानेतान वद प्रभो ॥13॥

Translation - Pārvatī asks Shiva, Who is their father?, Who is their mother? Which race are they? When were they born?

शृणु देवि जगद्वन्दे सत्यमं सत्यमं वदामिते।

जटानां जन्मकर्माणि यन्न पूर्व प्रकाशितं ॥14॥

Translation - Having read the mind of Parvati, Shiva said, "O mother of the world, I may tell you honestly the origin and exploits of the Jats about whom none else has so far revealed anything to you.

महाबला महावीर्या, महासत्य पराक्रमाः Mahābalā mahāvīryā, Mahāsatya parākramāḥ

सर्वाग्रे क्षत्रिया जट्टा देवकल्पा दृढ-व्रताः Sarvāgre kshatriyā Jattā Devakalpā dridh-vratāḥ ॥ 15 ॥

Translation - "Shiva said, They are symbol of sacrifice, bravery and industry. They are, like gods, firm of determination and of all the kshatriyā, the Jats are the prime rulers of the earth."

शृष्टेरादौ महामाये वीर भद्रस्य शक्तितः Shrishterādaū mahāmāye Virabhadrasya shaktitah

कन्यानां दक्षस्य गर्भे जाता जट्टा महेश्वरी Kanyānām Dakshasya garbhe jātā Jattā maheshwarī. ॥ 16 ॥

Translation – "Shiva said, In the beginning of the universe with the personification of the illusionary powers of Virabhadra and Daksha's daughter gani's womb originated the caste of Jats."

गर्व खर्चोत्र विग्राणां देवानां च महेश्वरी Garva kharchotra vigrānam devānām cha maheshwarī

विचित्रं विस्मयं सत्त्वं पौराण कै साङ्गीपितं Vichitram vismayam satvam Pauran kai sāngīpitam || 17 ||

Translation - "Shiva said, The history of origin of Jats is extremely wonderful and their antiquity glorious. The Pundits of history did not record their annals, lest it should injure and impair their false pride and of the vipras and gods."

The two ethnologists, Russel and Hira Lal [58] give a different version of the above anecdote in the "Brahmanical legends of origin of the Jats", which is reproduced below:

"The Jats relate the legend thus. On the occasion when Raja Daksha, father-in-law of Mahadeva (Shiva) was performing a great sacrifice, he invited all the gods to present except his son-in-law Mahadeva. The latter's wife, Parvati, was, however, very eager to go; so she asked Mahadeva to let her attend, even though she had not been invited. Mahadeva was unwilling to allow her, but finally consented. Daksha treated Parvati with great want of respect at the sacrifice, so she came home and told Mahadeva about her plight. When Mahadeva heard all this he was filled with wrath and untying his matted hair (jata) dashed it on the ground, whence two powerful beings arose from it. He sent them to destroy Daksha's sacrifice and they went and destroyed it. From these were descended the race of Jats, and they take their name from the matted locks (jata) of the Lord Shiva. Another saying of the Jats is that the ancestors of the Rajputs was from Kashyapa and that of the Jats from the Shiva. In the beginning these were the only two races in India." [59]

It is also mentioned that after the destruction of Daksha's sacrifice by Virabhadra and his Ganas, the followers of Shiva, the defeated gods sought Brahma and asked his counsel. Brahma advised the gods to make their peace with Shiva. Shiva accepted his advice and restored the burnt head of Daksha and the broken limbs were made whole. Then the devas thanked Shiva for his gentleness, and invited him to sacrifice. There Daksha looked on him with reverence, the rite was duly performed, and there also Vishnu appeared. A compromise was achieved between Vaishnavas and followers of Shiva.

The above theory was set afloat during the medieval age which is marked by ascendancy of powerful Rajput warriors. It was a period of unhealthy growth of blind superstitions, the decay and death of adventure in science and thought in practical life. It was a period during which "the fairy of the fortune of the Jats, particularly after Harsha Vardhana, had gone to sleep." The theory cast a spell on the mind of the simple Jat folk and soon became popular with them. They

were taken by pious fraud that they were born from the highest bodily part (jata) of the highest god (Shiva) where as all others are born of the lower part of Brahma.[60]

According to Y.P. Shastri, [61] the theory was propounded to win back the Jats, who had en masse embraced Buddhism, to Neo-Hinduism preached and propagated by Shankaracharya and his followers. This theory seemed to work wonders as there are no followers of Buddhism in Jats. Whereas Y.P. Shastri hints at religious purpose of the theory, Dr.A.B. Mukerjee,[62] an ethno-geographer stresses its political and social purpose. According to him " at the end of the ancient period of Indian History great instability prevailed in the social structure of the people and great political changes were effected. The Rajputs became the rulers and Jats their subject, a fact very well borne out by historical data (Ibbetson:1916) consequently, the social status of the latter groups declined and they were regarded as of lowly ranks. Of course, after the fall of Harsha Vardhana of the Aulikar or Virk gotra, the political and social status of the Jats especially in Rajasthan, had declined to a great extent. Possibly to counteract the intolerable superiority assumed by the Rajputs, this theory might have been invented. [63]

Bhim Singh Dahiya[64] points to yet another purpose of the theory. According to him "Something must have happened in the sixth or seventh century AD, during the course of the revival of orthodox Brahmanism, which made these people (Jats) persona non grata with the new orthodox. That is why when the Puranas were revised, their historical details and even their names were removed therefrom. It is perhaps to this state of affairs that the Deva Samhita refers when it records that " nobody has published the truth about the origin and activities of the Jat race." At another place he assumes that "the Jats were the first rulers in the vast central asian plains as per Deva Samhita." [65]

The theory is obviously figurative and its use is simply allegorical. The meaning it conveys is that there were so many Ganas of warrior tribes at the command of Virabhadra or Kartikeya, the son of Shiva, whose abode was the Sivalak mountain. The function of this mythological theory is to ensure a more honourable antiquity and status to the Jats in comparison with others, especially Brahmans like Kephart, Jewitt and Waddel count the Jats among the ruling races of prehistoric times in India.[66]

According to Hukum Singh Panwar (Pauria)[67], it may, however, be interesting to note that a Jat tribe, living in about 25 contiguous villages in Jind district of Haryana and about 5 villages in Nangloi block of Delhi , goes by its gotra name as Shivakhande or Sheokhand. Of late this gotra has been Arabicised as Shokeen in Delhi villages. Yet the elders of Sheokhand Khap area take pride in the fact that they originally hail from the Dharans, whose kingdom was rather

misnomered as "Gupta empire" in Indian history. Be that as it may, one thing is plausible about the Jats of Sheokhande clan. They must be the Sivas who fought against the Bharatas on the Jamuna River in one of the ten Rigvedic wars. They are identified by scholars with the Shivis [68] or the Sibis of the Usinara country in the north of Haridwar near the source of Ganges.[69] The Sivas or Sibis became known as Shivakhande or Sheokhande from and after the Shivalaks, the abode of Lord Shiva, the highest deity of the Jats. Their descent from the Shivalak hills has provided good grounds to the author of Devasamhita to expound this theory.

## Nomenclature of Jat

The nomenclature of the word Jat is variously spelt, in different periods, as Jit, Jat (pl. Jatān), Jat, finally Jāt. The sixth century Pali inscription (dated samvat 597-56 = 541 AD) mentions the race as Jit. Thus the term 'Jit' probably derives its nomenclature after the epithet of the founder of the tribe Jit Salindra. [70] According to James Tod, in Rajasthan and Punjab the tribe retained their ancient name Jit. [71] [72]

The Persianized form of the ancient term Jit is Jat (जट) with short vowel and double short 't'. [73]

The Jatt is generally referred by the Ghaznavid chronicler of the eleventh century (Gardezi, Alberuni, and Baihaqi); [74] [75] [76] in the history of Sind (Chachnama and Tarikh-i-Masumi); by the Delhi Sultanate's chronicler's Isami; [77] and by the 18th century mystic writer Shah Wali Allah in his political letters. [78] Thus, in the Indus Valley up to Saurashtra, the tribes are known as Jat. [79] The author of Majmulat-Tawarikh tends to believe that the Arabs called the Sindh people Jat. [80] In Sindhi dialect, the term is pronounced as 'Yat' and means 'a camel-driver or breeder of camels' [81] While the author of Dabistan-i-Mazahib (c. 1665) states that 'Jat' in the language of Punjab (read Jataki) means 'a villager, a rustic' (dahistani, rusta'i). [82] [83]

During Mughal period, phonetic and dialectic changes occurred, thus Deccan chronicler Firishta mentions them as 'Jat (जट)' with short vowel and hard 't'. [84] Finally the term gained the present day phonetic in Ain-i-Akbari, when Abul Fazl mentions the tribe as 'Jāt' with long vowel 'a' and hard 't'. It is said that the term derives from middle Indo-Aryan term 'Jata'. [85] [86] In view of O'Brien in Jataki language the 'Jat (जात)' – the herdsmen and camel grazer is spelt with soft 't', while the 'Jat (जट)'- the cultivator with hard 't'. [87] However, in present day the tribes, almost all the cultivators, are known as Jāt (जाट) especially in the Yamuna-Ganges Valley. [88]



In Arabized form, the term is mentioned as Zat or Zutt (in Arabic 'J' changes for 'Z') by the Arab geographers. [89] [90] [91] Thus, the nomenclature of the tribe is of post-sanskrit Indian origin and belongs to the Indo-Aryan language. [92]

#### Study on Origin and Diversity of the Jat Population

David G. Mahal and Ianis G. Matsoukas conducted studies on Y-STR Haplogroup Diversity in the Jat Population which Reveals Several Different Ancient Origins. A brief about this study is as under:

The Jats represent a large ethnic community that has inhabited the northwest region of India and Pakistan for several thousand years. It is estimated the community has a population of over 123 million people. Many historians and academics have asserted that the Jats are descendants of Aryans, Scythians, or other ancient people that arrived and lived in northern India at one time. Essentially, the specific origin of these people has remained a matter of contention for a long time.

This study demonstrated that the Origins of Jats can be clarified by identifying their Y-chromosome haplogroups and tracing their genetic markers on the Y-DNA haplogroup tree. A sample of 302 Y-chromosome haplotypes of Jats in India and Pakistan was analyzed. The results showed that the sample population had several different lines of ancestry and emerged from at least nine different geographical regions of the world. It also became evident that the Jats did not have a unique set of genes, but shared an underlying genetic unity with several other ethnic communities in the Indian subcontinent. A startling new assessment of the genetic ancient origins of these people was revealed with DNA science.

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## Preface

Today, there are about 30 million Jats living in north-western South Asia who follow Hinduism, Islam and Sikhism. The breakdown figure for each of these three great faiths of South Asia is roughly the same. An interesting point to note is that even though they are divided into these three groups, they still identify themselves as Jats.

Historical records and archaeological finds show that the presence of their forefathers was felt as far as France and Spain and deep into Chinese territory during ancient times which contributed to change in the shape of the world. The original home of the Jats was in Central Asia. During the early part of the Christian era, most of the Jats were uprooted by the Mongol people from their homeland in Central Asia (after their ruling for over one thousand years, Chinese Authorities constructed the 1500 miles long the Great Wall of China at the cost of the lives of 400,000 workers. Today this wall is nicknamed as the longest cemetery in the world (all the workers who died were buried inside the wall), and the only man-made object visible from the outer space. In turn Jats invaded India to the South and the Roman Empire in the West. Thus, they established themselves as (Alans) in France, Spain, Portugal and so on, in the fifth century A.D.

Overtime, the western Jats (Alans, Sarmatians, Scythians etc) were assimilated into the local population and disappeared as a distinguishable group. In India, however, the Jats ruled almost continuously for over five hundred years (around 4th century B.C. to 6th century A.D.) and in one form or the other, continued ruling up to the middle of the twentieth century (e.g. Jat Sikh ruler Maharaja (king) of Patiala, Punjab a Sidhu Jat). Furthermore, due to various reasons, they continue to exist as an identifiable community.

In Sikhism, Jats form a substantial majority (over 70%) and this majority is very visible among the Sikhs residing in western countries.

The objective in writing this book has been to add knowledge to historical literature, to provide a better understanding of the background of the South Asian Jats and their descendants living in the West as well as to satisfy personal curiosity of their Jat roots. This book is not directed against any individual or group of individuals. It is only meant to preserve a history that is slowly being lost with the passing of the generations.

As it will become apparent to readers after filtering through these pages I have relied heavily on the short quotations taken from the works of many other authors. The main purpose of this exercise was to present thoughts of these authorities in an exact fashion without tempering with their words, so the reader can pass his/her own judgement without the hassle of additional research. However, for each quotation, a complete reference down to the page number is provided for the benefit of the reader if he/she wishes to deliver further on the subject in question. The wording in some quotations has been slightly changed without sacrificing their exact meanings, but to preserve the integrity of an individual or community.

I have written as objectively as possible. If, at any place in the book I have overlooked this factor, I sincerely apologize to the concerned bodies or individuals. After all I am a human

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History and study of the Jats

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Chapter 1: Are the Jats Scythians?

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## Are the Jats Scythians?

The word "Jat" in Webster's Encyclopedic Dictionary [1] is defined as "a member of an Indo-European people of the Punjab and Uttar Pradesh (India)" and according to Hewitt [2] the word "Gut" means "bull". Furthermore, the Persian-English Dictionary [3,4] defines "Gut/Guta" as "Great or Grand". According to Professor Leake [5], the old Gothic word Jaet means a giant ("by which no more is meant than a stout man, great warrior or hero"). In the Punjabi language, the word "Gut or Gutan" also means long hair". This could very well be derived from the fact that they or their forefathers i.e. (Scythians, nomadic Indo-European people who settled in Scythia, south-east Europe and Central Asia) [1] used to keep their hair long. The long hair and beards of the scythians can easily be verified by examining objects found by various archaeologists [6] over the years. In the case of modern Jats, Professor Pettigrew [7] says by citing the legend of Mirza and Sahiban (The Jat's Romeo and Juliet) [8] "uncut hair was a Jat custom" and Professor McLeod [9] also says by citing Refs [8, 10-12] "Uncut hair was a Jat custom".

In 1925, according to Professor Qanungo [13] the population of Jats was around nine millions in South Asia and were the followers of three great religions: Islam (one third 33%), Sikhism (one-fifth -20%), and Hinduism (the rest – 47%). Since there is no exact current figure for the Jat population available for South Asia an estimate can be made. By taking into consideration the population growth of both India and Pakistan since 1925, Professor Qanungo's figure of nine million could be translated into at least 30 million Jat people. Today's Jats are mainly found in

several Indian/Pakistani provinces: Punjab, Haryana, Sind, Rajasthan, and Kashmir [14,15]. Among the followers of the Sikhism they form a two-third (66% -Jat Sikhs) majority in this faith as per 1881 Census returns [9]. Millions of the South Asian Jats call many Western countries their home. The most visible of them are the Jat-Sikhs which can easily be distinguished from their clan or family names [16]: Gill, Mann, Bains, Malhi or Malli, Dhaliwal, Dhillon, Sahota, Sidhu, Sandhu, Lalli, Virk and etc.

Over the past century, western and Indian researchers and authors have debated the Jats place of origin. In fact, the researchers and authors almost unanimously stated that they belong to the Scythian people who originated in Central Asia. In order for readers to pass their own judgment on this issue, the comments and findings of various authorities are given below.

Ammianus Marcellinus (a fourth century A.D. Roman writer)[17] said, "the Halani (Alani) mount to the eastward, divided into populous and extensive nations; these reach as far as Asia, and, as I have heard, stretch all the way to the river Ganges, which flows through the territories of India".

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Furthermore, he writes "the Halani (Alani), once were known as the Massagetae". The classical and modern authorities say that the word "Massagetae" means "great" getae (Jats). The ninth-century work De Universo of Rabanus Maurus [5,18] states, "The Massagetae are in origin from the tribe of the Scythians, and are called massagetae, as if heavy, that is, strong Getae".

Also, Sir H.M. Elliot [19] writes the word "Massa" means "great" in the Pehlevi language of Persia or Central Asia. Sir John Marshall [20] (formerly Director-General of Archaeology in India) writes "The eclipse of Greek rule at Taxila (presently in Pakistan) was brought about by an invasion of nomad tribes from the interior of Asia. Known to the western world under the comprehensive name of Scythians, to the Indians as Saka, and to the Chinese as Sai or Sai-wang, these invaders came principally from the three great tribes of Massagetae, Sacaraucae, and Dahae, whose home at the beginning of the second century BC was in the country between the Caspian Sea and the Jaxartes River".

Professor Thompson [21] supports Ammianus Marcellian's statements regarding Halani (Alani). He wrote, "Two new nations made their sinister appearance in Roman history in the years which the additional books were to cover, the Huns and the Alans (Alani). Since they were new to the Romans there was little literature on them to be read up, excerpted so, like Eunapius (another classical writer), who felt the same difficulty, he (Ammianus) simply set down what his

own inquiries could discover, thus produced one of the most interesting and valuable of all his disquisitions. He wrote it with some literary care".

Ptolemy's [22] Geography of 90 to 168 A.D., also supports Ammianus's statement regarding Alani being stretched all the way to the river Ganges. Ptolemy wrote, " After this is a bend of the Imaus (Himalaya) mountains toward the north. Those who inhabit Scythia toward the north along the Terra Incognita are called Alani-Scythae".

Tod, J. (Lt. Col.) [23] wrote in 1829; "a translation of the Nehrwalla conqueror's inscription, which will prove beyond a doubt that these Jit (Jat) princes of Salpoori in the Punjab, were the leaders of that very colony of the Yuti (Jats) from Jaxartes (river in Central Asia), who in the fifth century AD, as recorded by De Guignes (a French writer), crossed the Indus (river) and possessed themselves of the Punjab; and strange to say, have again risen to power, for the Sikhs of Nanuk (Nanak) are almost all of Jit (Jat) origin the present Jit (Jat) prince of Lahore (Ranjit Singh, the famous Jat Sikh ruler), whose successor, if he be endued with similar energy, may, on the reflux of population, find himself seated in their original haunts of Central Asia, their (Jats) habits confirmed the tradition of their Scythic origin. They (Jats) considered themselves, in short, as a distinct class, and, as a Pooniah Jit (Jat) informed me, their "Wuttan" (homeland) was far beyond the Five Rivers (Punjab)".

Cunningham, J.D. (Captain and author the of a well known book entitled "History of the Sikhs") [24] wrote in 1849, "Brahmans and Kshattriya (two upper Hindu castes) had developed a procular civilization, have been overrun by Persian or Scythic tribes, from the age of Darius (a Persian emperor) and Alexander (a great Greek conqueror) to that of Babar and Nadir Shah (two invaders of India). Particular traces of the successive conquerors may yet perhaps be found, but the main features are: (i) the introduction of the Muhammadan creed; and (ii) the long antecedent emigration of hordes of Jats from

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the plains of Upper Asia. It is sufficient to observe that the vigorous Hindu civilization of the first ages of Christianity soon absorbed its barbarous invaders, and that in the lapse of centuries the Jats became essentially Brahmanical (following Hinduism) in language and belief".

Bingley, A.H. (Captain) [25] said, "It is from these Scythian Immigrants that most of the Jat tribes are at any rate partly descended". He proceeded to say, "shortly after their arrival in India, the majority of these Scythian immigrants became converts to Buddhism, in course of time, however, their religion was assimilated to that of their Aryan neighbors, and by the 10th century they had not only accepted the spiritual supremacy of the Brahmans (Hindu priests), but also, in

a modified degree, the restrictions and distinctions of caste". Interestingly, he also wrote, " The ancestors of the four agnacular or fire tribes of Rajputs (sons of kings) are generally considered to have been Scythian warriors who assisted Brahmans in their final struggles with the Buddhists, and were admitted into the ranks of the "twice born" as a reward for their services to Hinduism. Some sort of story being necessary to account for their origin and rank, the ready-witted Brahmans bestowed upon them the title of "fireborn" to distinguish them from the original Rajputs races which claimed descent from the Sun and Moon".

This belief is further strengthened since several Rajput and Jat clan names are the same; Chohan, Bhatti, Bagri, and Dahiya are the examples of this. According to Ref. [26] "Dahiyas in Jodhpur area (Rajasthan, India) call themselves Rajputs, and Dahiya is also the clan name of Gujars (another Scythian Tribe)". More information on this issue may be found in Refs. [26, 27].

Barstow, A.E. (Major of the 2/11th Sikh Regiment-Late 15th Ludhiana Sikhs) [16] wrote, "Greeks of Bactria (partly modern Afghanistan), expelled by the hordes of Scythians, entered India in the second and first centuries BC and are said to have penetrated as far as Orissa (an Indian province in south-east). Meanwhile the Medii, Xanthii, Jatii, Getae and other Scythian races, were gradually working their way from the banks of the Oxus (in Central Asia) into Southern Afghanistan and the pastoral highland about Quetta (a Pakistani city), whence they forced their way by the Bolan Pass, through the Sulaiman Mountains into India, settling in the Punjab about the beginning of the first century AD. It is from these Scythian immigrants that most of the Jat tribes are at any rate partly descended".

Sir A. Cunningham (Major General and former Director-General of the Archaeological Survey of India) [28] said, "But there are other foreign races in the north-west of India, the date of whose occupation is quite unknown. The best known and the most numerous of these foreign races are the Gakars, the Jats, the Gujars, and the Ahirs". In fact the later authorities agree that all these four belong to the Scythian people.

Smith, V.A. (Professor and author of the Oxford History of India) [29] wrote, "Other Huns who invaded Europe are known to have been fierce tribesmen of the Mongolian kind; but the assailants of India are distinguished as Ephthalites or White Huns, a name which may imply that they were fair people like the Turks. Many of the Rajput (sons of

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kings) castes or clans, as well as the Jats, Gujars, and certain other existing communities, are descended either from the Hunas or from allied hordes which arrived about the same time". Other historians have established that the White Huns belong to the Scythian race [30].



Elphinstone, M. (Hon.) [31] wrote, "My conclusion, therefore, is, that the Jats may be of Scythian descent".

De Guignes [32]: He says as quoted by Elphinstone [30] on page 227 "That De Guignes, mentions, on Chinese authorities, the conquest of the country of the Indus (river) by body of Yuchi or Getae (Jats), and that there are still Jits (Jats) on both sides of that river". Elphinstone support the above statement by saying "The account of De Guignes has every appearance of truth".

Hewitt, J.F. [2] wrote, "The Getae of the Balkans are said by Herodotus (a fifth century BC writer) to be the bravest and most just of the Thracians. These Thracian Getae must, as a Northern race of individual proprietors, have held their lands on the tenure existing in the Jat villages, and these Indian Jats, or Getae, have not degenerated from the military prowess of their forefathers, for those Jats, who have become Sikhs in the Punjab, are known as some of the best and most reliable Indian soldiers".

He goes on to state "Further evidence both of the early history and origin of the race of Jats, or Getae, is given by the customs and geographical position of another tribe of the same stock, called the Massagetae, or great (massa) Getae".

MacMunn, G. (Sir and Lt. General) [33] said, "Alexander came to India in his capacity as the holder of the Persian throne. From his camp near Kabul (Afghanistan), the Macedonian (Alexander) summoned those chiefs whom Skylax (Persian general) had conquered in the old time afore, to come and renew their homage to their ancient Persian overlord in the person of himself. Several obeyed his summons, others did not, and it has been surmised that those who did were later arrivals, of Jat or Scythian origin, outside the normal Aryan fold as later comers to India".

Pettigrew, J. (Professor) [7] said, "Another view holds that the Jats came from Asia Minor and Armenia in the successive invasions during the period 600 B.C. to A.D. 600".

Elliot, H.M. (Sir) [34] wrote, "these ignorant tribes (Jats) pointing to the remote Ghazni (Afghanistan) as their original seat, the very spot we know to have been occupied by the Yuechi, or, as Klaproth says, more correctly, Yuti, in the first centuries of our era, after the Sakas (a Scythian tribe) were repelled back from the frontiers of India, and left the country between India and Persia open for their occupation. The Jat tribes not doubt emigrated, no at all

once, but at different times, and it is probable that those in the North-West are among the latest importations".

Haddon, A.C. (Fellow of Royal Society (U.K.) and Professor) [35] said, "With the Rajput problem is closely connected that of the Jat and Gujar, the latter tribe being believed to be of Huna descent; the Gurjara probably entered India about the same time

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as the White Huns and settled in Rajputana (presently Indian Province called Rajasthan), and the Jat is included in the same ethnic group".

Rose, H.A. [27] wrote, "Many of the Jat tribes of the Punjab have customs which apparently point to non-Aryan (Hindu) origin". Rose goes on to state "Suffice it to say that both Sir Alexander Cunningham [27] and Colonel Tod [23] agreed in considering the Jats to be of Indo-Scythian Stock. The former identified them with the Zanthi of Strabo (Greek Geographer of the ancient times) and the Jatii of Pliny (Roman writer) and Ptolemy (Another Greek Geographer of the ancient times); and held that they probably entered the Punjab from their home on the Oxus (in Central Asia) very shortly after the Meds or Mands (still exist as one of the Jat clans of the Punjab), who also were Indo-Scythians, and who moved into the Punjab about a century before Christ".

Caroe, O [36] wrote, "With the Ephthalites (White Huns) moreover, as all agree, came in the Gujars, and when the Ephthalite power fell the Gujar people remained. And it has been asserted that the Jats of the Punjab, the main stream from whom the rural Sikhs are drawn, and even many of the proud Rajput clans, are descended from these invading White Huns".

McGovern, W.M. (Professor) [37] said, "many scholars believe that the proud Rajput clans of Rajputana (presently Indian Province called Rajasthan) and the stalwart Jats of the Punjab are likewise descended, in part at least, from these ancient invaders (White Huns), even though the Gujars (Gujars), the Rajputs and the Jats have long since adopted an Indian language and been absorbed in the vast bulk of Hinduism". Furthermore, he adds, "Today, all traces of the Scythians and their language have disappeared from Europe; but, in Asia, the descendants of the Scythians still occupy a prominent position".

Williams, H.S. (Professor) [38] wrote, "The extent of the Scythian invasion has been variously estimated. Some scholars believe that they virtually supplanted the previous population of India

(means Punjab), and there seems little doubt that by far the most numerous section of the Punjab population is of Scythian origin".

Beny, R. [39]: He said, "A few Rajasthan states such as Bharatpur and Dholpur were ruled by Jats whom some authorities believe to be, like the Rajputs, offspring of Central Asian invaders (Scythians)".

Leeds, R.J. [40]: He wrote, "I have not heard any mention of the story to which Elliot [33] alludes of their (Jats) having come originally from Ghazni (presently in Afghanistan), but their customs certainly point to an origin different from that of other Hindus".

Bingley, A.H. (Captain) [41]: He said "It is moreover almost certain that the joint Jat-Rajput race is in the main Aryo-Scythian".

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Legge, J. (Professor, Oxford University) [42]: He translated Fa-Hien's memoirs of his travels through India in 519 A.D. Fa-Hien was from China. In his memoirs he wrote, "Formerly, a King of Yueh-she (Chinese name for a Scythian tribe) raised a large force and invaded this country, wishing to carry the bowl (Buddha's alms-bowl) away". Professor Legge added a footnote to this statement that said, "Dr. Eitel suggests that a relic of the old name of the country may still exist in that of the Jats or Juts of the present day". This means Juts belong to the Scythian race.

Masson-Oursel, P. (Professor), De Willman-Grabow-Ska, H. (Professor), and Stern, P. [43]: They said, "Moreover, the expulsion (out of India) of the White Huns was not equally complete everywhere. A great many remained in the basin of the Indus River. What is more, the damage done by the invasion outlasted the invasion itself". This strengthened the observations of other authorities that the Jats are the descendants of White Huns.

Seymour, J. (British Author and BBC commentator)[44]: According to Mahil [45] Seymour wrote, "The Jats are not only Hindu caste of course, they are a race. They are descended from a wave of invaders that came from Central Asia perhaps a thousand years ago". It appears Seymour was referring to Scythians.

Twigg, C. [46]: He said, "we know from the "Zafarnama" (memoirs) of Sharfuddin (a writer) that Timur, when he invaded India, believed that Jats of the Punjab to be of the same race as the Tartars whom he met in Central Asia".

Sir Cunningham, A. (Major-General and Former Director-General of the Archeological Survey of India) [47] wrote, "the Xanthii (a Scythian tribe) are very probably the Zaths (Jats) of the early Arab writers. As the Zaths were in Sindh (presently a Pakistani province) to the west of the Indus (river), this location agrees very well with what we know of the settlement of the Sakas (Scythians) on the Indian frontier".

Latham, R.G. (Cambridge University Professor and Fellow of the Royal Society (U.K.)) [48]: He said, "The Bhattis (a Rajput and Jat clan) of Jessulmir (a district in the Indian province of Rajasthan) amongst whom is a belief that their ancestors came from Zabulistan (presently in Afghanistan)".

Latif, S.M. [49]: He wrote, "A considerable portion of the routed army of the Scythians settled in the Punjab, and a race of them, called Nomardy, inhabited the country on the west bank of the Indus (river). They are described as a nomadic tribe, living in wooden houses, after the old Scythian fashion, and settling where they found sufficient pasturage. A portion of these settlers, the descendants of Massagetae, were called Getes, from whom sprung the modern Jats".

Hunter, J. [50]: As per Latif's [49] quotation "According to Dr. Hunter, a branch of these Scythian hordes, having overrun Asia about B.C.625, Occupied Patala on the Indus (river), the modern Hyderabad in Sindh (presently in Pakistan). They were all, in

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subsequent times, called Jats, and now form a most numerous, as well as the most important section of the agricultural population of the Punjab".

Woodcock, G. (a well-known author of over 15 books) [51]: He wrote, "physical characteristics among Pathans (presently in the north-west frontier province of Pakistan) and Punjabi, that one can detect a Greek strain among the complexly hybrid races that inhabit West Pakistan and north-west India. He goes on to state "What happened to the remnants of the Yavanas (Hindu name for Greeks), Saka and Parthians (both belong to the Scythian race) defeated by Gautamiputra (a Hindu king) has not been recorded, but their obvious line of retreat would have been into the mountains and deserts of Rajasthan, the region out of which, four centuries afterwards, the mysterious Rajputs (other authorities have already stated they belong to the Scythian race same as that of the Jats) appeared with their claims to replace the ancient Kshatriya caste (a Hindu warrior caste) which had become almost extinct. It is generally recognized that the Rajputs are not of the same stock as the original Aryan invaders of India a hybrid people who became converted to Hinduism".

Kephart, C. (a Ph.D. scientist and author)[52]: He wrote, "In India the descendants of the Scytho-Indian dynasties and their branches probably became the ancestors of many of the historic Rajput clans (cousins of Jats as accepted by many authorities) of northern India, who form the land-owning, fighting, and ruling caste".

Daniell, C.J. [53]: He said, "Jats, etc., who describe their ancestors as being immigrants from the west".

Singh, K.L. [54]: He said, "This caste (Jats) is nowhere mentioned in the ancient Hindu books. According to their tradition, the original Jat tribe, called Ponea, sprung from the locks (jata) of Mahadeo (a Hindu god), or one of his chief attendants at Mount Khyas. It must be observed that Mount Khyas is not very far from the Hindu Kush (Indian Caucasus), which, according to the Greek historians of Antiquity, was the abode of the Getae, of whom; the Jats are conjectured to be a colony. From Khyas the Jats are said to have descended into the plains of the Punjab".

Prakash, Buddha (an eminent Indian Historian of ancient history) [55]: He wrote, "In the wake of their invasion many outlandish tribes such as the Jartas, the Joati of Ptolemy (a Greek Geography writer of antiquity) and the Jats of modern times, the Abhiras (modern Ahirs) perhaps the Apiru or Ibhri who played a part in the history the Middle East and are repeatedly mentioned in the Cuneiform Nuziaan, Hittite, and Amarna documents, the Balhikas or Bactrians, who gave the name Balhika or Vahikas (means foreigners) to the people of the whole Punjab and whose modern descendants are probably the Bhallas, Bahls, and Behls".

Singh, Fauja (Professor and a famous Punjabi Historian) [56]: He wrote, "In the Hindu society, another progressive group, if we may use the word in this connection, was that of the Jatts (Jats). Most of them had come from outside, and, as such, the old of Hindu rituals on those people has not yet become too strong (also see Bingly, [23]). They were

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so anxious for social reform that when the Sikh movement (fifteenth century religion believing in one god and equality among the mankind) started gaining ground, they welcomed it with open arms". There is no doubt at least 70% of the Sikhs belong to the Jat background.

Gill, P.S. (former Principal of a University College) [57]: He wrote, "There is a general consensus of opinion that Jats, and with them Rajputs and Gujjars were foreigners who came from their original home, near the Oxus, Central Asia".

Sara, I. (a Canadian Barrister and Solicitor) [58]: He wrote, "Recent excavations in the Ukraine and Crimea. The finds points to the visible links of the Jat and Scythians".

Dhillon, D.S. (Professor) [59]: He said, "Descendants of certain tribes that had originally came from foreign lands and settled in the country, Jat Sikhs known for their tribal freedom and fighting traits were naturally an assertive and virile people who only needed a component and gifted leader to rouse them to action [56]".

Mahil, U.S. [45]: He said, "Jat were called Scythians; because they were the inhabitants of the ancient country of Scythia. The Jats who invaded the Punjab and conquered India up to Benares (Hindu holy city in the heart of India) were called Indo-Scythians".

Dahiya, B.S. (A Senior Civil Servant of the Indian Union) [3]: He wrote, "The Chinese were right in stating that the Hiung-nu were a part of the Yue-Che (reads a Guti) people, and these Guti people had two divisions, the Ta-Yue-Che and the Siao-Yue-Che, exactly corresponding to the Massagetae and Thyssagetae of Herodotus (a classical Greek writer of fifth century B.C.), meaning the "Great-Jats" and the "Little-Jats", respectively. Almost every tribe of ancient Middle East (West Asia) and Central Asia is represented among the present day Jats in India". He also quoted from A.K. Narain's Presidential address of Indian History Congress, Bhagalpur (India) session, "In my opinion, the history of the Indian Union, if it has to be written in the right perspective, should include, not only what happened in Pakistan, but also what happened in Afghanistan and Central Asia".

Pradhan, M.C. (a Canadian Professor) [14]: He wrote, "The Jats and the Rajputs were originally groups who came under the influence of Hinduism and became castes. Nevertheless they retained their tribal structures in varying degrees, as also traditions of the time when they had possessed independent organizations of their own. Jats and Rajputs do have many traits in common, for example, some of the Jat clans have Rajput names".

Thapar, R. (a well known historian of Indian history) [60]: She wrote, "Together with the (White) Huns came a number of Central Asian tribes and peoples, some of whom remained in northern India. Some of the tribes who lived in Rajasthan fled from their homeland when they displaced by the new tribes who became the ancestors of some of the Rajput families, and again were to dominate the history".

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According to classical Greek and other historians, there was no Central Asian Scythian tribe as such (i.e., Rajput) but tribes named Massagetae (great Jats), Sakas, etc. Obviously, the Rajputs must have belonged to the Great Jat tribe and that is why some of the Jat and the Rajput clan names are identical [3, 14].

New encyclopedia Britannica [61]: It states "The presence of foreigners, most of whom settled in Indian cities and took on Indian habits and behaviour in addition to religion, became a problem for social theorists because the newcomers had to fitted into caste society. The Greeks and the Sakas (Scythians or [[Jats]], clearly of non-Indian origin, who were initially the ruling group were referred to as "fallen Ksatriyas (Hindu warrior caste)".

Marshall, J. (Sir, Hon. Fellow of King's College (Cambridge University), and formerly Director-General of Archaeology of India) [20]: He wrote, "these invaders (Scythians) came principally from the three great tribes of Massagetae (great Jats), Sacaraucae, and Dahae (It is interesting to note, presently, in India Dahiya is a well known Jat and Rajput clan name [3]), whose home at the beginning of the second century B.C. was in the country between the Caspian (sea) and the Jaxartes river (Central Asia)".

Tarn, W.W. (A well known author, Cambridge University) [62]: Dr. Tarn wrote, "a separate horde by being absorbed into another horde, just as the Massagetae (that is, those of them who had remained in their original country) were absorbed soon afterwards; most of them had gone on into India".

Banerjea, J.N. (a well known Indian Historian of ancient history) [63]: Dr. Banerjea said "The Scythian and Parthian (also belongs to the Scythian race) invaders of India find occasional mention in many of the old Indian texts. The Sakas (Scythians) of Sogdiana (in southern Central Asia), however, were compelled to move south and southeastwards under pressure from other nomadic hordes of Central Asia and Western China. Yue-chi (reads as Yuti (Jats), when defeated by the Hiung-nu (Huns), moved westwards from their original homeland in the region between the Great Wall built by the Chinese Emperors as a protective measure against the Huns. These Saka (Scythian) military chiefs had adopted high-sounding Indian names; they have become Hindunised inscriptions of the period discovered in various parts of Northern India prove that these new recruits to the Hindu fold became ardent followers of different Indian religious creeds".

Briggs, J. (Lt. Col.) [64]: He wrote in 1829 A.D., "We have no satisfactory account of these Juts (Jats); but there seems reason to believe them to be a horde of Tartars (probably means Scythians) of the same stock as the Getae, so often mentioned in ancient history".

Waddell, L.A. (Professor, London University, author of over twelve books on historical subjects, Fellow of the Royal Anthropological Institute, and Honorary Correspondent of Indian Archaeological Survey) [65]: Dr. Waddell wrote, "Most of the leading kings of the early Sumerian (Middle East) dynasties, including "Sargon-the-Great" and Menes the

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first Pharaoh of the First Dynasty of Egypt repeatedly call themselves in their official documents and seals Gut (pronounced Goot) or Got. And one of the more progressive Early Summerian Dynasties in Mesopotamia called themselves Guti or Goti; "Goti" was the regular title of the Goths in Europe-the aspirated form "Goth" having been coined merely by the Romans and never used by these people themselves".

Owen, F. (a Canadian Professor) [66]: He wrote, "In the shape of face, stature and general physical build the Sikhs approximate the Nordic type". Over seventy percent of the Sikhs belong to the Jat background.

Coon, C.S., Hunt, E.E. [67]: They wrote, "Most of them (the Indo-European speaking-Peoples of South Asia) are descended in part or wholly from invaders from Western Asia, the plains west of the Caspian sea, or, more remotely, even from Europe and a minority are indistinguishable from Western Asians or even Europeans. The second invasion (of India) was that of the Sanskrit-speaking (probably means Indo-European language speaking) peoples, who were related to the Scythians and Sarmatians (also related to Scythian people). The tallest people are found in Rajasthan and the Punjab and beards are fullest among the warrior castes and the Sikhs. Most of these people have glossy black hair, although brown hair is not uncommon. Reddish and blond hair is extremely rare. Almost all of them have brown eyes of various shades, but one sees light and mixed eyes in rare individuals, particularly among the Sikhs".

Rose, H.A. [27]: He wrote, "we find to this day in the Punjab a physical type predominating which in many respects resembles that of certain European races, and is radically different from the typical characteristics of the other Indian stocks".

Singh, N. [68]: In a recent book on Canadian Sikhs he said, "The Scythians appear to originate from Central Asia. They reached Punjab between 50 B.C. and A.D. 50. It seems probable that the Scythian ancestors of the Sikh-Jat entered the Sindh Valley (presently in Pakistan) between 100 B.C. and A.D. 100".

Singh, G. [69]: Dr. Singh wrote, "the Jats of the Panjab, are Scythians in origin and came from Central Asia, whose one branch migrated as far south in Europe as Bulgaria".

Sulimirski, T. (Professor, Central and East European Archaeology at the University of London) [70]: He wrote, "The evidence of both the ancient authors and the archaeological remains point to a massive migration of Sacian (Sakas)/Massagetan ("great" Jat) tribes from the Syr Daria Delta (Central Asia) by the middle of the second century B.C. Some of the Syr Darian tribes; they also invaded North India".



There is very little published and reliable literature which presents worthwhile arguments to contradict the assertions of the above historians and authorities. The three most important contradictory arguments are presented below for balance.

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Qanungo, K.R. (Assistant Professor of History, Lucknow University, India) [13]: In 1925 he wrote, "The European pioneers of Indian antiquities and ethnology apparently started with the presumption that fine and energetic martial peoples like the Rajput and the Jat must have been comparatively newcomers from the north-west into India who overcame the effete descendants of the Vedic Aryans (Hindus).

Sir Herbert Risley [71] declared the Rajput and the Jat to be the true representatives of the Vedic Aryans. Since then Risley's theory and classification have been attacked by many scholars on different grounds. The Scythians who were very probably men with broad faces and high cheek-bones, sturdy and short in stature, are little likely to have been the ancestors of a tall-statured and long-headed people like the Jats". Qanungo appeared to rely on Sir Risley's theory, which in later editions of his book, a note on page 59 stated, "The account in the text of the Scythians and Huns needs to be corrected". Classical Greek and Roman writers as well as recent discoveries give totally opposite information to Qanungo's beliefs on Scythians. Other statements made in Qanungo's work are rather weak and without any historical evidence. For example, he said, "If popular tradition counts for anything, it points to the view that they (Jats) are an essentially Indo-Aryan (Hindus) people who have migrated from the east to the west and not Indo-Scythian and No Hindu has been ever known to claim a Chinese origin, but the people of China".

Singh, Khushwant (A well respected Indian Journalist) [72]: He wrote, "It is now generally accepted that the Jats who made the northern plains of India their home were of Aryan stock (He probably means Hindus otherwise Scythian were also Indo-European people). The origin of the Jats has been exhaustively dealt with by K.R. Qanungo [13], who states emphatically that the Jats are of Aryan stock (Hindus) who came from Rajasthan into Punjab (The flimsiness of the Qanungo's theory was already discussed)". In Vol. 2 of his book [73] Singh said, "This upward mobility of Sikh-Jats considered as sudras, the lowest of the four castes of Hindus".

Here, it is not my intention to dwell into the sensitive issue of race but to explain Singh's comment, I have no other choice-I firmly believe in the equality of the mankind. The word "caste" is derived from Spanish and Portuguese [31, 59, 74] word "casta" meaning lineage, race, breed, etc. Thapar [60], a well respected Indian Historian, wrote, "The Sanskrit (ancient language of the Indo-Aryans or Hindus) word for caste, "Varna", actually means colour. The

colour element of caste was emphasized eventually to become deep-rooted in north-Indian Aryan culture".

More information on this subject is provided by Professor Owen [66]. Thus, four colours of people represent four castes (i.e. darker the colour lower the caste, see Ref. Captain Bingly [25] for more information on this issue). If Mr. Singh's theory is correct then Jats should be of the darkest colour. However, Professors Coon and Hunt [67] do not agree, "Most of these people (warrior castes and Sikhs) have glossy black hair, although brown hair is not uncommon, have brown eyes of various shades, but one can see light and mixed eyes in rare individuals, particularly among the Sikhs". Over 70% of the Sikhs belong to the Jat background. Furthermore, Mahil [45] said, "A Jat can be easily distinguished from the Aryan race of the Punjab by his Physiognomy and other characteristics or even by the accent or tone of his speech". Major Barstow

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[16] wrote, "The Jat Sikhs have always been famous for their fine physique and surpassed by no race in India for high-bred looks, smartness, and soldiery bearing". He then quoted District Gazetteer of Amritsar (Sikh holy city), "In physique they (Jat Sikhs) are inferior to no race of peasantry in the province, and among them are men, who, in any country in the world, would be deemed fine specimens of the human race".

Dahiya [3] on page 23 of his book explained it very well why the Jats being called Sudra by saying "The foreign origin of these people is further clear from their description by the Indian writers. Almost all of these people are called Asura, Sudra, Mlecchas, etc".

Majmalu-T Tawarikh (written in the twelfth century A.D.) [75] said, "The Jats and Meds or Mands (Mands also a present day Jat clan) are reputed to be descendants of Ham, the son of Noah, and they occupied the banks of the Indus in the province of Sind (presently in Pakistan)". Unfortunately, I have come across no convincing evidence to this claim to date.

### 1.1 Other Logical Supporting Factors

There are many other supporting factors that point to the origin of the Jats in Central Asia. Some of those are as follows:

As per Sir Marshall [20] Scythians ruled India (B.C. 90-525 A.D.) for over 500 years. Now the common sense question arises that these rulers must have had an army substantially made up of Scythian people and other supporting Scythian groups. When their ruling period came to an end, there was no mass migration. Therefore, it can be assumed that those people must have settled in Punjab and in surrounding areas.

The homeland of the Jats is Punjab and the surrounding areas. On the other hand, Aryan Hindus can be traced all over India. Now, the question that arises, is if the Jats had belonged to the Hindu origin, would they have had also settled all over India and not just in the north-west section of the South Asia.

The clan names of the Jats are unique in India. However, some of their clan names do overlap with the Rajputs and Gujars who are also said to be of the Scythian origin or at least partially. It is interesting to note that if all of the Rajputs would have belonged to the original Kashatriya group of the Indo-Aryans, as is generally claimed by the Punjabi Khatri, then at least some of their (Rajputs) clan names should have been identical to that of the Khatri. This is not the case. In fact intermarriage took place between these two groups.

There is wide physical and other characteristic variations between Jats and other, non-Scythian origin people as observed by Mahil [45].

Other ancient people such as the Egyptians, Greeks, Persians, Chinese, and Romans, still exist today. Therefore, it is difficult to believe that the powerful

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Scythian people who once extended from Europe to the northern tip of India [76] totally vanished from the face of the earth. For example, despite Massagetae's dominion being over fifteen hundred miles away from Greece it still caught the Greek writers' attention. Therefore, the dominion must have been a very powerful group of those times.

The Roman historians tell us that the Alani (a branch of Massagetae) went as far as France and Spain and it looks quite improbable that they would have spared their nearest next door southern neighbor, India. (the closeness of India to the Massagetae is clearly confirmed by the Strabo [77] a first century A.D. Greek Geographer: "They (Persians) did not invade India, but only approached its frontiers when Cyrus (Persian Emperor) marched against the Massagetae".

Historical evidence shows that a major proportion [62] of Massagetae went to India and managed to have kept their distinct identity (modern Jats) probably because of the influence of the rigid Hindu caste system. The caste system prohibits intermarriages among the people of different castes, and that is probably why the Jats still intermarry among themselves and keep their identity in South Asia to date. This subject is discussed in detail by Falcon [78], Mason [79], and Barstow [16].

All of the above material should be sufficient for the reader to pass his or her own judgement whether the Jats belong to the Central Asian origin (Scythian) or not. I being of a scientific discipline find it hard not to believe that the Jats are descended from the Scythian people after reviewing the above overwhelming evidence.

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## 1.2 Published Literature on Jats

Over past 150 years, several books and other related materials partially or wholly concerning Jats have appeared. This section presents some of it for the benefit of readers and future researchers. Most of the books totally devoted to Jats are as follows:

Bingley, A.H., History, Caste, and Culture of Jats and Gujars, Reprinted by Ess Ess Publications, New Delhi, India, 1978, first published in 1899.

Dahiya, B.S., Jats: The Ancient Rulers, Sterling Publishers Pvt. Ltd., New Delhi, India, 1980.

Qanungo, K.R., History of the Jats, Reprinted by Sunita Publications, Delhi, India, 1987, first published in 1925.

Pradhan, M.C., The Political System of the Jats of Northern India, Oxford University Press, London, 1966.

Mahil, U.S., Antiquity of Jat Race, Atma Ram & Sons, Delhi, India, 1955.

Pettigrew, J., Robber Noblemen: A Study of the Political System of the Sikh Jats, Routledge & Kegan Paul Ltd., London, 1975.

Shastri, Y.P., Jat Kshatriya Itihas (History of the Jats and the Kshatriyas), Hardwar, India, 1943.

Desh Raj, Jat Itihas (History of the Jats), Kanti Press, India, 1938.

Selective articles totally devoted to the Jats are as follows:

Rose, H.A., Jats, in a Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province, Reprinted by the Languages Dept., Patiala, Punjab, 1970, first published in 1883, pp. 1-59 (Vol. I), pp. 357-378 (Vol. II).

Elliot, H.M., Encyclopaedia of Caste, Customs, Rites and Superstitions of the Races of Northern India, Vol. 1, Reprinted by Sumit Publications, Delhi, India, 1985, first published in 1870, pp. 131-137.

Sara, I., The Scythian Origin of the Sikh-Jat (Part I), The Sikh Review, March 1978, pp. 26-35.

Sara, I., The Scythian Origin of the Sikh-Jat (Part II), The Sikh Review, April 1978, pp. 15-27.

Habib, I., Jatts (Jats) of Punjab and Sind, in Essays in Honour of Dr. Ganda Singh, Punjabi University Press, Patiala, Punjab, 1976, pp. 92-103.

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Singh, J., Sikh Militancy and Jats, in Advanced Studies in Sikhism, edited by J.S. Mann and H.S. Saraon, Published by Sikh community of North America, P.O. Box 16635, Irvine, California, 1989, pp. 214-233.

Helweg, A.W., Punjabi Farmers: Twenty Years in England, India International Center Quarterly, Vol. 5, No. 1, 1978.

Pettigrew, J.J.M., The Emigration of Sikh-Jats from the Punjab to England, in Social Science Research Council Report, Project HR 331-1, edited by A.C. Mayer, London, 1971.

In Fear of Jats, *The Economist*, Feb. 1991, pp. 37. Some of the books which cover a substantial amount of material on the Jats are as follows:

Barstow, A.E., *The Sikhs: An Ethnology*, Reprinted by B.R. Publishing Corporation, Delhi, India, 1985, first published at the Request of the Government of India in 1928.

Bingley, A.H., *Handbooks for the Indian Army: Sikhs*, Compiled Under the Orders of the Government of India, Printed at the Government Central Printing Office, Simla, India, 1899.

Falcon, R.W., *Handbook on Sikhs for the Use of Regimental Officers*, Printed at the Pioneer Press, Allahabad, India, 1896.

Cunningham, J.D., *History of the Sikhs*, Reprinted by S. Chand & Company Ltd., New Delhi, India, 1985, first published in 1849.

Hewitt, J.F., *The Ruling Races of Prehistoric Times in India, South-Western Asia, and Southern Europe*, Archibald Constable & Co., London, 1894, pp. 481-487.

Risley, H., *The People of India*, Reprinted by Oriental Books Reprint Corporation, Delhi, India, 1969, first published in 1915, pp. 132-133 (Jat proverbs).

Tod, J., *Annals and Antiquities of Rajasthan*, 2 Vols., Routledge & Kegan Paul Ltd., London, 1972 (reprint), first published in 1829.

MacMunn, G., *The Martial Races of India*, Reprinted by Mittal Publications, Delhi, India, 1979, first published in 1932.

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Jats, *The New Encyclopaedia Britannica*, Vol. 6, Encyclopedia Britannica, Inc., Chicago, 1990, pp. 510.

Sleeman, W.H., *Rambles and Recollections*, Reprinted by Oxford University Press, Karachi, Pakistan, 1973, first published in 1844, pp. 300-310, 355-383, 475-479.

Burton, R.F., *Sindh and the Races that Inhabit the Valley of the Indus*, Reprinted by Oxford University Press, Karachi, 1975, first published in 1851, pp. 246-365, 411.

Lane-Poole, S., *Medieval India: Under Mohammedan Rule (A.D. 712-1764)*, Reprinted by Haskell House Publishers Ltd., New York, 1970, first published in 1903, pp. 9-10, 27-28, 41-43, 406. As the overwhelming historical and other factors support that the Jats are ethnically related to the Scythian people (Scythians, Sarmatians, and Alans or Alani), thus the selected literature on these people is given below.

Talbot-Rice, T., *The Scythians*, Frederick A. Praeger, New York, 1961.

Sulimirski, T., *The Sarmatians*, Praeger Publishers, New York, 1970.

Bachrach, B.S., *A History of the Alans in the West*, University of Minnesota Press, Minneapolis, 1973.

Konow, S., *Notes on Indo-Scythians Chronology*, *Journal of Indian History*, Vol. XII, 1916, pp. 8.

Scythians, The New Encyclopaedia Britannica, Encyclopedia Britannica, Inc., Chicago, 1984, pp. 438-442.

Smirnow, A.P., Die Skythen, Dresden, 1979.

Grakow, B.N., Die Skythen, Berlin, 1978.

Minns, E.H., Scythians and Greeks, 2 Vols., Biblo and Tannen, New York, 1965.

The Getae and the Dacians, and Sarmatae (Sarmatians) and Parthians (related to Scythians), in The Cambridge Ancient History, edited by S.A.

Cook, F.E. Adcock, M.P. Charlesworth, Vol. II, Cambridge University Press, Cambridge, 1954.

Williams, H.S., The Historians' History of the World, 25 Vols., Scythians and Cimmerians, (Vol. 2), The Outlook Company, New York, 1905, pp. 400-410.

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Banerji, R.D., The Scythian Period of Indian History, Indian Antiquary, Vol. XXXVIII, 1909-1910, pp. 25-74.

Cunningham, A., Coins of the Indo-Scythians, Sakas, and Kushans, Reprinted by Indological Book House, Varanasi, India, 1971, first published in 1888.

Trippett, F., The First Horsemen (Scythians), Time Life Books, New York, 1974.

Eggermont, P.H.L., Alexander's Campaign in Gandhara and Ptolemy's List of Indo-Scythian Towns, Orientalis Lavanienica Periodica I, 1970, pp. 63-123.

Cunningham, A., Later Indo-Scythians (Coins), No. 11, Reprinted by Indological Book House, Varanasi, India, 1979, first published in 1893-94.

Bachrach, B.S., The Alans in Gaul, Tradito, XXIII, 1967, pp. 476-489.

Thompson, E.A., The Settlement of the Barbarians in Southern Gaul, Journal of Roman Studies, Vol. XLVI, 1956, pp. 65-75.

Vernadsky, G., Eurasian Nomads and Their Impact on Medieval Europe, Studi Medievali, 3rd Ser., Vol. 4, 1963, pp. 401-434.

Rolle, R., The World of the Scythians, University of California Press, Berkeley, 1989.

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## 2. Historical Accounts of Scythians in Central Asia

Jats are the one component of a group of people known as the Scythians in the Western countries and Sakas in India. Diodorus (first century B.C.) [1] wrote, "But now, in turn, we shall discuss the Scythians who inhabit the country bordering India. But some time later the descendants (Scythians) of these kings, because of their unusual valour and skill as generals, subdued much of the territory beyond the Tanais river (far eastern Europe) as far as Thrace (modern north of Greece), and advancing with their power as far as the Nile in Egypt. This people increased to great strength and had notable kings, one of whom gave his name to the Sacae (Sakas), another to the Massagetae ("great" Jats), another to the Arimaspi, and several other tribes". The recent edition of the Encyclopaedia Britannica [2] states "The Scythians were a people who during the 8th-7th centuries B.C. moved from Central Asia to Southern Russia, where they founded an empire that survived until they were gradually overcome and supplanted by the Sarmatians (another Scythian people) during the 4th century B.C. 2nd century A.D."

Generally, western authors referred to these very people as Scythians and their cousins as Sarmatians, or Alani (Alans). However, there are some western authors who termed all these people under the general name "Scythians". Furthermore, some authors have classified these people as Iranian Language speakers. For example Mallory [3] wrote "Iranian speakers the major Iron Age nomads of the Pontic-Caspian steppe such as the Kimmerians, Scythians, Sarmatians, and Alans (once known as Massagetae). The incredible mobility of these horse-mounted nomads becomes all the more impressive when we recall their westward expansions through Europe. Sarmatians conscripted to defend the borders of Roman Britain (second century A.D.). The Alans (Alani) as far west as France and forced their way through Spain".

According to ancient records all these people started off as Scythians and then branched out into different groups. Scythians, Sarmatians, and Alans (Massagetae) are often mentioned in the ancient western records. Webster's Encyclopedic Dictionary [4] provides descriptions of these three people: "members of nomadic Indo-European people who settled in Scythia before the 7th century B.C", "members of the nomadic Indo-European people who displaced the Scythians", and "a barbarian people of Persian origin, living between the Sea of Azov and the Caucasus. Driven by the Huns, they penetrated into the Roman Empire then invaded Gaul (406 A.D.), where one group settled in the region of the Loire. A second group entered Spain", respectively. Also, the term "Scythia" is defined by the Webster's Dictionary [4] as "an ancient region of South-East Europe and Asia, inhabited by the Scythians".

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These Central Asian nomadic people not only went westward but also in the southerly direction to India. In India their almost continuous rule lasted over five hundred years. This chapter



presents historical accounts of these people in their native land of Central Asia, including S.E. Europe, as well as in their newly adopted home of India.

## 2. 1 Historical Accounts of the Scythians in Central Asia (including South-East Europe)

The Scythian People (Scythians, Sarmatian, Massagetae, etc) had no written language. Whatever knowledge we have obtained about them comes from other people such as Greeks and Chinese. In fact, Professor Rolle [5] has put it very well "The Scythians, however, share the fate of all peoples who had no writing--what we know from written sources originates from foreign observers, often even from enemies, and is correspondingly tendentious". Their great achievements in battles may have led Thucydides (a Greek writer of classical times) [6] to write regarding Scythian people:

"For there's no nation, not to say of Europe, but neither of Asia, that are comparable to this, or that, as long as they agree, are able, one nation to one to stand against the Scythians: and yet in matters of Counsel and Wisdom in the present occasions of life, they are not like to other men".

Surprisingly, similar thoughts were echoed by George Forster [7], hundreds of years later in the eighteenth century about their descendants the Sikhs (over 70 per cent belong to Jat or Scythian background). He wrote : "In the defence and recovery of their country the Sieks (Sikhs) displayed a courage of the most obstinate kind common danger had roused them to action, and gave but one impulse to their spirit. Should any future cause call forth the combined efforts of the Sieks to maintain the existence of empire and religion, we may see ambitious chief, led on by his genius and success, and absorbing the power of his associates. Under such a form of Government, I have little hesitation in saying that the Sieks would become a terror of the surrounding states".

The first detailed accounts of the Scythian people are provided by Herodotus [8], a Greek Historian who was born between 490 and 480 B.C. at Halicarnassus on the southwest coast of Asia Minor (modern Turkey) and died in 425 B.C. (As a young man he travelled widely in the various parts of the known world and in the later part of his life he became a citizen of Thuria in Italy). Another equally important Greek historian (born at Agrigum in Sicily) who also provides detailed accounts of the Scythian people is Diodorus [1]. He travelled to most of the important regions of Europe and Asia and spent thirty six years in the composition of his history. In fact these two historians provide interesting stories about the origin of the Scythian people.

According to Herodotus, the Scythians say "The first man to live in their country, which before his birth was uninhabited, as a certain Targitaus, the son of Zeus and of a daughter of the river Borysthenes. Targitaus had three sons, during their reign in Scythia there fell from the sky a golden plough (Interestingly over two thousand years later Lt. Gen. Sir MacMunn [9] wrote "But

it is from the Jat, the great muscular, hardworking, rather stupid yeoman farmer, the man who is born with a plough in his hands"), a golden

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yoke, a golden battle axe, and a golden cup. They are known indiscriminately under the general name of Scoloti, after one of their kings, and the Greeks call them Scythians". On the other hand Diodorus [1] said "as the Scythians recount the myth, there was born among them a maiden sprung from the earth; the upper parts of her body as far as her waist were those of a woman, but the lower parts were those of a snake. With her Zeus lay and begat a son whose name was Scythes called the folk Scythians after his own name.

Talbot-Rice [10] says, several ancient Greek scholars incorrectly considered the Scythians, the oldest race on the Earth by citing an example, "Trogus Pompeius [11], writing in the first century B.C., affirmed that they had always been thought so by all but the Egyptians, who had long disputed the assertion".

The starting point in the Scythian peoples' history may be assigned to roughly 1700 B.C., the reaching of Yenissei by the first Indo-European tribes. There are reasons to believe that a group of peoples (Scythians) may have separated from the main group that reached Greece and Asia Minor about three centuries earlier [10]. It appears the Scythian tribes ruled areas somewhat to the east of the Altai Mountains by the 9th century B.C. The fierce Hsiung-nu tribe started to raid China's western territory, which led the Chinese Emperor Hsuan Wang (827-781 B.C.) [2] to send his army to curb this intrusion. As a result, the neighbouring Scythian tribes became restless. In fact the Hsiung-nu retreating from the Chinese action dislodged the Massagetae ("great" Jats), who were the masters of the grazing country north of the Oxus river (modern Amu Darya). In turn, the Massagetae assaulted their cousins the neighbouring Scythians and pushed them to the westward direction. This chain of reaction eventually resulted in the defeat of Cimmerians (Scythian people) by the retreating Scythians [6] and the occupation of the area north of the Black Sea (modern Ukraine). One of the factors over and over reported by the historical records for the success of the Scythian people (tribes) in the battlefields is their accomplished horsemanship. They were probably the first people to master the art of riding and to gain considerably from this skill in warfare.

Scythians not only took away the area north of Black sea from the Cimmerians but also chased them across Urartu (Armenia). This chase lasted for about 30 years and both the combatants ended up at the borders of Assyria (part of modern Iran) during the reign of King Sargon of Assyria (722-705 B.C.). During the period from 680-669 B.C., King Esarhaddon ruled Assyria and the Scythians formed an alliance with him, which was abandoned and they ended up wiping

out the Cimmerians. The Scythian chief Bartatua or Partatua established himself the ruler of the west Persian (Iranian) area upto Halys (Kizil Irmak) River and naming Saqqez as his capital city. According to Herodotus [8] Scythians also invaded Syria and Judea (part of modern Israel and Jordan) in 625 B.C. and subsequently reached the boundaries of Egypt. Its King called Psamtik I (663-610 B.C.) checked their advance by purchasing peace on their terms. In fact, Herodotus [8] wrote "The Scythians next turned their attention to Egypt, but were met in Palestine by Psammetichus (Psamtik) the Egyptian King, who by earnest entreaties supported by bribery managed to prevent their further advance".

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As the strength of the Meds increased, they eventually became the masters of Persia (Iran). They forced the Scythians (after 28 years of rule) to retreat towards the area between the Caspian and Aral Seas. Here, some of the Scythians settled in and intermingled with their cousins Dahae (probably modern Dahiya Jats of the South Asia) people belonging to Massagetae and three centuries later their descendants became known as the Parthians, who extended their empire to India [2, 10-12]. For example Periplus [13], written around A.D.60, records the Parthian rule in the north-west India.

The mighty and undefeated king of the Persians, Cyrus the Great (in 529 B.C.) attacked the Massagetae (Herodotus said [8], "they are reputed to be a numerous and warlike people and some suppose them to be of Scythian nationality" and furthermore he says "In their dress and way of living the Massagetae are like the Scythians"). At this time, brave Tomyris was queen of the Massagetae (her husband having died) and told the Persian Emperor, Cyrus the Great, during the days of his forthcoming attack on Massagetae, "I advise you to abandon this enterprise, for you cannot know if in the end it will do you any good listen then-if you are so bent upon trying your strength against the Massagetae, give up the laborious task of building that bridge (across the river), and let my army withdraw three days' march from the river, and then come over yourself. Or, if you prefer it" [8]. (It is interesting to note that the modern Jats (their descendants) have kept a similar tradition alive. Today a typical Jat says "he will never strike first an unarmed opponent".) As the result of this offer from the Massagetae queen, Cyrus elected to cross the river himself.

After Cyrus crossed the river with his mighty army, he was killed by the Massagetae in a fierce battle. This victory over Cyrus the Great by the Massagetae is also claimed by the Gothic historian Jordanes (A.D. 551) [14] as by his forefathers he said, "Then, Cyrus, king of the Persians waged an unsuccessful war against Tomyris, queen of the Getae (Jats) the Getae and their queen defeated, conquered and overwhelmed them. There, for the first time the race of the Goths saw silken tents". Professor Sulimirski [15] said, "The Massagetae, the mightiest Scian (name used to describe Scythians bordering Persians [8]) folk of the Achaemenid (Persian empire) period in Central Asia" and, "In the fourth and third century B.C., the Massagetae

subdued nearly all the nomad tribes of Central Asia north of the Macedonian (Greek) frontier, eastwards Tien/Shan Mountains (China), and possibly many tribes of the Kazakhstan steppes led to a tremendous extension of their culture". Such factors may have led Professors [16] G. Ekholm, University of Uppsala (Sweden) and A. Alföldi, University of Budapest (Hungary) to write, " This has been demonstrated by linguistic evidence: even the name of the Getae (western Jats) is the abbreviated form of a Scythian title, which appears to have originally designated an upper class among the Scythians".

The summary of the historical events [5] concerning Scythians (mostly excluding other associated groups such as Sarmatians, Alani, and Massagetae) are eighth century B.C. (Scythians coming from the east driven out Cimmerians and occupied the region north of the black Sea), 7th-6th century B.C. (Scythian campaign in Persia and the middle East), 592 B.C. (Anacharsis, a Scythian philosopher, selected as one of the Seven Sages of Greece), 585 B.C. (the ancient Artaic empire in Transcaucasia uprooted and the

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Scythians played in its destruction a key role), 520/19 B.C. (Skuka, the king of the Sakas or the Central Asian Scythians defeated and taken prisoner by Darius, the Persian King), 513/12 B.C. (Darius campaigned against the Scythians in the region north of the Black Sea), end of 6th-5th century B.C. (Scythians recruited to police Athens, Greece), 339 B.C. (the 90 year old Scythian King, Ateas, killed while fighting against Philip II of Macedonia (the father of the Alexander the Great), 331 B.C. (Scythians annihilated the army of Zopyrion, Alexander the Great's governor in Thrace (modern north of Greece), 3rd century B.C. (Sarmatians, also Scythian people, from the east advanced into the territory of the Scythians), and 3rd century A.D. (Neapolis Scythica, near "Simferopol" in the modern Crimea, destroyed possibly by Goths).

## 2.2 Customs and Characteristics

Many of these are discussed below:

A mourning period of 40 days was observed by the Scythians. (Among the Jats of South Asia there is still a similar tradition of month and quarter or called "Swa Mahina").

According to Herodotus [8] Massagetae used only two metals: gold and bronze. Gold for headgear, belts, and girdles and bronze for spearheads, arrowpoints and bill. Also, they used both infantry and cavalry and had archers and spearmen and were accustomed to carry the "sagaris" or bill.

In the same book Herodotus wrote "Sacae" is the name, the Persians give to all Scythian tribes and they wore trousers (even today Punjabi Jat ladies wear baggy trousers and their men folk used to or still wear tight trousers especially during the winter months called "Churidar Pajama") armed with the bows of their country, daggers (one of the requirements of a baptized Sikh is to wear a dagger), and the sagaris, or battle-axe".

The archeological findings witness [10] that the Scythians carried swords as long as two and half feet as well as short double sided daggers called "akinae". Furthermore, Scythians and their cousins Sarmatians worshipped the iron sword called "scimitar" ("Samchhir" in modern Punjabi), in fact, as late as fourth century A.D. as per Ammianus Marcellinus [17] Alani or Alans (a branch of Massagetae)" after the manner of barbarians a naked sword is fixed in the ground and they reverently worship it as their god of war".

Herodotus wrote [8], "After a burial the Scythians go through a process of cleaning themselves; they wash their heads with soap, and their bodies in a vapour-bath". (After the cremation ceremony, the bathing is still a tradition to a certain degree among the Jats of Punjab).

Trippett [18] writes about a Scythian custom "Even the loss of a common warrior entailed a period of preburial mourning and feasting". (It is interesting to note that there is still a custom among the Jats of the Punjab villages that whenever an elderly person passes away, the family of the deceased invite their relatives, the other village people,

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and sometimes the people from the neighbouring villages for a feast at the end of the mourning period. This feast is called "Kath" in the Doaba area of the Eastern Punjab).

Herodotus [8] tells us that the Massagetae were the milk-drinkers (that is probably why even today the Jats in Punjab villages equate milk with "son" when they say "dud-put") and the Scythians relished "kumiss" made from the fermented mare's milk [18].

Professor Role [5] wrote, "their habit of drinking wine neat (modern Jats in Punjab villages generally drink liquor made from sugarcane neat), which horrified their contemporaries, giving rise to the Greek saying "drinking the Scythian way". In fact, Role cites a sixth century B.C. poem regarding drinking habits of the Scythians: "Come, my boy, given me the goblet, In one

draught it shall be emptied! Get ourselves as drunk as Scythians our best songs sing with fervour".

On the same issue, Talbot-Rice [9] cited Hippocrates, a Greek doctor of the ancient times, concerning Scythians, "drinking wine, pledging brotherhood from a single vessel or loving cup (this tradition is still alive among the Punjab Jats), and indulging in singing and dancing to the accompaniment of drums". (Bhangra dance of the modern Punjab Jats is appeared to be identical to this and they generally perform best Bhangra dance when they are moderately tipsy).

Dr. Kephart [19] wrote, "In the main, however, the Getae (Jats) were not tradesmen but land-owners". This is very much true today with the modern Jats of the South Asia. To the best of my knowledge all these Jats own land and the ones with the small holdings farm themselves. In fact, in South Asia the term "Jat" is normally mistakenly understood as "Farmer".

The Scythian army was composed of freemen (i.e. Scythian tribesmen), more specifically they were fed and clothed but paid no wage [2].

Professor Rolle [5] says "Anthropological information available to us so far indicates that the Scythians were relatively tall. This tallness is particularly noticeable in warrior burials. Many of the Scythians were over 6 ft tall and sometimes according to burial finds their height exceeded 6ft 6in". This very much matches the reports of Ammianus Marcellinus [17] where he said, "Moreover, almost all the Halani (Alani-a branch of Massagetae) are tall and handsome".

Interestingly, over fifteen hundred years later Major Barstow [20] wrote, almost the same thing about their cousins Jat-Sikhs "The Sikh Jat is generally tall and muscular, with well shaped limbs, erect carriage, and strongly marked and handsome feature". At another page of his book Barstow almost repeats his earlier statement, "The Jat Sikhs have always been famous for their fine physique and are surpassed by no race in India for high-bred looks, smartness, and soldiery bearing".

Sir Risley's [21] basic argument for saying Jats and Rajputs do not belong to the Scythian race was that he mistakenly thought that the Scythian invaders of India were "with broad faces and high cheek-bones, short". On the otherhand, according to his generally excellent scientific data collected over a long period of time, indicate Jats and

Rajputs were, "essentially of the long-headed type, tall, heavy men". With respect to the women of the Punjab, General MacMunn [9] wrote, "I doubt if there are handsomer, comelier women to be seen the world over, where good looks and health are more to be prized than finer beauty, than there are in the land of the Five Rivers (Punjab)".

Ammianus Marcellinus [17] wrote, "They (Alani or Massagetae) do not know the meaning of slavery, since all are born of noble blood, and moreover they choose as chiefs those men who are conspicuous for long experience as warriors". With respect to the modern Jats, Captain Bingley [22] said, "From the earliest times Jats have been remarkable for their rejection of the monarchical principle, and their strong partiality for self-governing commonwealths. One of the names by which they were known to the ancients as kingless".

According to Arrian (95-175 A.D.) [23], Alexander the Great battled with kingless people after the defeat of the King Porus in Punjab. In fact, Arrian wrote, "Meanwhile it was reported to Alexander that some of the self-governing Indians Cathaeans themselves were considered very brave and very powerful in war; in the same mood with them were Mallians (even today one Jat clan from this very area called Malhi (Malli) exists in Punjab, infact, Canadian member of Parliament Mr. G.S. Malhi (Malli) representing one of the ridings of the Toronto area belongs to this very Jat clan)". It is interesting to note that according to Rose [24], Sir Denzil Ibbetson writes "The most extraordinary thing about the group of Jat tribes found in Sialkot (a city in Punjab) is the large number of customs still retained by them which are, so far as I know, not shared by any other people. Another point worthy of remark is the frequent recurrence of an ancestor Mal, which may perhaps connect this group of tribes with the ancient Malli of Multan".

A prominent Sikh historian Khushwant Singh [25] (not a Jat himself) wrote, "They (Jats) brought with them certain institutions, the most important being the "panchayat", an elected body of five elders, to which they pledged allegiance. Every Jat village was a republic".

Ammianus Marcellinus [17] wrote, "Just as quiet and peaceful men find pleasure in rest, so the Halani or Alani (Massagetae) delight in danger and warfare. There the man is judged happy who has sacrificed his life in battle". Lt. Gen. Sir MacMunn [9] said, "The opinions of experienced officers and the experience of the World War (I) have placed them (Jats) among the best of the Indian martial classes". He went on to write "enthusiatic support of the British Government, and devoted and distinguished service in the World War (I) has been the reply of the modern Jat, whether Sikh, Hindu or Moslem in religion, to such suggestions".

Furthermore, the general said, "How the Jats have kept up their war-like proclivities through the ages, how the Jat who is Sikh has been so prominent and faithful a soldier of the Crown, or how the Hindu Jat came to such great fame in the World War (I), for one their battalions (i.e. 6th Jat

Regiment) to receive the title of "Royal", will be told in the course of this book". Specifically, with respect to the Sikhs, Captain Bingley [22] wrote in 1899, "Whenever fighting is going on, be it in China, the straits, Burma, or East

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Africa, there the Sikh to be found. Offer him good pay, and there is no service, however difficult or dangerous, for which he will not gladly come forward".

According to Major Barstow [20], "They (Jat Sikhs) are manly without false pride. No one could be associated with them for any time without conceiving both respect and liking for them". He went on to say, "the Jat Sikhs sent a very high percentage of their eligible men to the army". In fact the Jat Sikhs attach extremely high regard to the military and police services. The people who give their lives in battles or otherwise for a good cause in their eyes are regarded as the most honourable heroes. The modern Jats have upheld the tradition of their forefathers.

One important point brought forward by Professor Rolle [5] is that the Scythians at the end of the sixth century B.C. were recruited to serve as police troops in Athens, Greece and according to Professor Sulimirski [15] after the defeat of the Sarmatians (cousins of the Massagetae), the Roman Army recruited 8,000 Sarmatian cavalymen and 5,500 of them were sent to Britain to safeguard Roman interests.

History repeated itself thousands of years later when the British, after the final defeat of the Sikhs in 1849, recruited thousands of them (almost all from the Jat background according to the British records) to serve British interests in India and abroad. For example, they served the British as policemen in South-East Asia and as soldiers in western Europe during the two great wars.

Talbot-Rice [10] wrote on page 181 in his book that the Slavs inherited various practices from the Scythians, "the most important consisted in the worship of their ancestors". With respect to the modern Jats Major Barstow [20] said, "Once a year the Zamindar (Jat) will worship the "Jathera", or common ancestor of the clan, to whom a large shrine is erected in the neighbourhood of the village". Generally, it is still a tradition in many Punjab villages, after the marriage of a Jat boy, he and his newly wed wife, the following day after the wedding with fanfare go and pay respect to their "Jathera" at the village shrine. This ceremony in Punjabi is called "Jathera Manaune", or get the ancestors on your side.

Several words used by the Scythians are similar to modern Punjabi [8]: spu (eye), arima (one), oeor (man), pata (kill), in Scythian are almost identical words to "Oeor" and "pata". For example in Punjabi, a person may say "oe Tun Kithon Aia" (Where did you come from man) In this



context "Oeor" and "Oe" convey almost same meanings. Similarly, a Punjabi speaking person may say "Tusin Mera Pata Cut Dita Ha". Basically it means "You have got rid of me". It is interesting to note that these Scythian and Punjabi words have identical spellings and almost identical meanings too.

According to Latif [26], Dr. J. Hunter said, "A branch of these Scythian hordes, having overrun Asia about 625 B.C., occupied Patala on the Indus (river), the modern Hyderabad in Sindh (presently in Pakistan)". Another writer, Professor Pettigrew [27] says, "Another view holds that the Jats came from Asia Minor and Armenia in the successive invasions during the period 600 B.C. to A.D. 600". Col. Tod [27a] writes, "The Naga or Takshac (Snake) race, so well known to India, the Takshacs or Takiuks of

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Scythia, invaded India about six centuries before Christ". Furthermore, in Woodcock's [28] view, there were already Greek settlements prior to the arrival of the Alexander the Great in Punjab. Furthermore, Dahiya [29] says the Jats fought against each other during the battle between Alexander and Porus (a king of a region in the north-west Punjab). There appears to be some degree of truth to this issue even if it is examined from a logical standpoint. Firstly, if the Greeks, from thousands of miles away could have had settlements in Punjab prior to the arrival of Alexander the Great, as per Woodcock [28], it would be illogical to think that the Scythians (Sakas or Massagetae), living just to the north-west borders of India, according to the Classical Greek historians such as Herodotus [8] and Diodorus (first century B.C.) [30], did not penetrate into India. In fact, Scythians were basically a nomadic people and accomplished horse riders, making them more likely than the Greeks to have penetrated into Punjab. Furthermore, Herodotus tells us that the Scythians from the north of the Black Sea region invaded territories as far as Egypt in the seventh century B.C. and it looks quite improbable that their cousins, "mighty" [15] Jats or Massagetae, would have left India untouched in those times. Also, we should not forget here that it was the Massagetae who pushed their own people the "Scythians" towards the west [8].

In any case historical records provided by the ancient Greeks (Arrian [22] 95-175 A.D., Diodorus [30]-published around B.C. 49, Plutarch [31] A.D. 45-120) concerning Alexander the Great's invasion of the Punjab indicates that the Scythians or Jats were already there. For example, Diodorus [30] wrote, "he (Alexander) disembarked his soldiers and led them against the people called Sibians. They say that they are the descendants of the soldiers who came with Heracles. They were brought before the king (Alexander), renewed their ties of kinship, and undertook to help him".

Professor Eggermont [32] observed "J.P. Vogel showed that the mound of Shorkot (Jhang district, Pakistan, between Chanab, Indus, and Ravi rivers) represents the site of Sibipura, the town (pura) of the Sibis, which is mentioned in a Shorkot inscription". Furthermore, Dahiya [29] has provided ample evidence of Sibis being Jats. In addition, Sibia is a Jat clan name and there are still many Jats in Punjab who belong to this division. According to Diodorus [30], "Alexander undertook a campaign against the people known as Mallians, populous and warlike tribes. At length he (Alexander) was struck by an arrow below the breast and fell upon one knee, overborne by the blow. For many days the king lay helpless under his treatment". Similarly, Arrian [23] wrote, "Alexander himself also was struck (with arrow), right through the corslet into his breast over the lung blood shot forth from the wound for his wound, the first report reached the camp whence he had set out against the Mallians, that he had died from the wound".

And Strabo (first century A.D.) [33] said, "It was in the country of the Malli that Alexander was in peril of death, being wounded in the capture of some small city". Presently, Malli or Malhi is a Jat clan of Punjab and many Mallians still live close to the area identified by the Greek classical writers. Furthermore, McCrindle [34] wrote, "The Malloi (Malli) occupied the district situated between the lower Akesines (modern Chenab river) and the Hydraotes (modern Ravi river) which in Alexander's time joined

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the former river below Multan-a city (presently in Pakistan) which owes its name to the Malloi (Malli)". This assertion is appeared to be correct, for example, the word "Hindustan" for India is composed of two words "Hindu" and "Stan" (means place in Sanskrit) which literally means place where the Hindus live. In a similar manner it appears that the word "Multan" is the shorter version of "Malli-Stan" (a place where Malli live). The classical writers Arrian [22] and Diodorus [30] observed that there were two Porus: "For this Porus, as long as Alexander's relations had remained unfriendly towards the first Porus, had sent envoys to Alexander", "word came to Alexander that King Porus (a cousin of the Porus who had been defeated) had left his kingdom". Also, in Professor Sinha's [35] words "Poros is a dynastic name". Dahiya [29] observed "As is common knowledge, the suffix 's', 'es', 'os', or 'us' are added to personal names by the Greeks, in the same manner in which the suffix 'ka' is added to clan names by the Indian writers. By ignoring this 'os' ('us'), the name of the hero remains Porus. It is a clan name and this clan is still existing among Indian Jats and is called Por or Phor. They are found in the Karnal district of Haryana, India".

Indirect support to Dahiya's assertion is provided by Professor Sinha [35] who said, "According to Dr. Buddha Prakash (a well known Indian researcher of ancient history) it is likely that the Pururavas Aila, the son of a ruler who migrated from Bactria in Central Asia to mid-India, has something to do with the Pauravas settled in the North-West. In this way the Aila conqueror is associated with that very region in which Poros gave a hard fight to Alexander". Another factor suggesting Porus is a Jat could be his height. For example, Arrian [23] and Diodorus [30] say: "great size of Porus, who was over five cubits in height" and "He (Porus) was himself

outstanding in bodily strength beyond any of his followers, being five cubits in height". Five cubits are translated into seven and half feet by some historians and 6 and half by others.

The fact of the matter is that Porus was over 6 and half feet tall and Arrian [23] writes that most Indians (most likely he means in the North-West, the Greek invader encountered) are of this height. The Roman historian Curtius [36] writes that the Dahae (Dahiya Jats) were a head taller than the Greeks (Macedonians) and Alexander built beds five cubits long in the camp on the Hyphasis (modern Sutlej river) [30]. According to Professor Rolle [5], "Anthropological information available to us so far indicates that the Scythians were relatively tall. This tallness is particularly noticeable in warrior burials. They are often over 6 ft, sometimes over 6 ft 3in and occasionally 6ft 6 in".

In addition, Ammianus Marcellinus [17] wrote, "Moreover, almost all the Halani or Alani (a branch of Jats or Scythians) are tall and handsome". This fits very well the description of Porus by Arrian [23] "the great size of Porus, who was over five cubits in height, and his handsomeness, and the appearance". With respect to the Scythian descendants, the Jat Sikhs, Major Barstow [29] said, "The Jat Sikh is generally tall and muscular, with well shaped limbs, erect carriage, and strongly marked and handsome features. The Jat Sikhs have always been famous for their fine physique and surpassed by no race in India". These evidences certainly further strengthened the belief that Porus belonged to the Jat background. It appears certain that there were splinter groups of

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Scythians already in Punjab prior to the arrival of the Alexander, even though the bulk of them settled in Punjab long after Alexander's time. During the battle with Porus, Alexander had a substantial number of Scythians or Jats with him. For example, Arrian [23] indicates, "Alexander himself selected the special squadron the companions, and the cavalry from Bactria and Sogdiana, the Scythian horsemen (Jats), with the Dahae (Dahiya Jats), mounted archers". This proves very well Dahiya's earlier contention that during the battle between Alexander and Porus Jats fought against each other. Generally, historians regard the beginning of settlements of the Scythians in Punjab after the defeat of the Bactrian Greek rulers by the Scythians (Sakas). Table 1 presents principal events beginning from the invasion of the Alexander the Great to the 7th century A.D.

Principal historical events connected with Northwest India

Table 1. Principal historical events connected with Northwest India.

Date	Description
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326 B.C. (Early Spring) Crossing of Indus river by Alexander

326(Nov-Dec) B.C. Serious wounding of Alexander by the Malli Jats.

325 (late) B.C. Departure of Alexander from Sind (near modern Karachi, Pakistan)

317 B.C. Total Punjab under Chandragupta Maurya

274 B.C. Accession of Asoka (Maurya)

189 B.C. Beginning of the Bactrian Greek rule in Punjab under Demetrius

90 B.C. Last Bactrian Greek king of Taxila, Punjab, overthrown by the Saka or Scythian Chief Maues or Moga [37] (the modern city of Moga, Punjab probably derives its name from him).

38 B.C. Scythian rule over eastern Punjab after defeating the Greeks of Sakala (modern Sialkot, Punjab)

78 A.D. Establishment of the Kushan (another Scythian group or clan) empire in India and accession of Kanishka I.

320 A.D. Beginning of the Gupta era (Chandragupta I)

400 A.D. Chinese pilgrim, Fa-Hien visits Taxila, Punjab

460 A.D. White Huns or Ephthalites (another Scythian people) invade north-west India

525 A.D. White Huns chief Mihira-gula defeated by a Hindu King

629-45 A.D. Chinese pilgrim, Hsuan Tsang in India

712 A.D. Arabs invade Sind (presently in Pakistan)

736 A.D. Founding of Dhillika (the first city of Delhi probably by the Dhillon Jats)

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## 2.3 Mauryas Period

The important Maurya rulers of this period (approximately 321-185 B.C.) were Chandragupta, Bindusara and Ashoka. Soon after the departure of Alexander, Chandragupta Maurya became the ruler of at least Northern India. Arrian [23] wrote, "Alexander, however, did not even on this show anger against Porus, but sent others, in relays, finally an Indian, Meroes, having learnt that this Meroes had long been a friend of Porus". In Professor Sinha's [35] words, "Dr. Buddha Prakash has identified Meroes with Chandragupta Maurya" and a well-known Indian historian, Hari Ram Gupta [38], argues with good evidences that Chandragupta Maurya was a native of Punjab. Historians generally agree that "Maurya" is the clan name. For example, Rapson [37] and Thaper [39] say: "Chandragupta, whose surname "Maurya" is supposed to be derived from " and "Chandragupta belonged to the Maurya tribe, but his caste was low". Dahiya [29] has devoted almost an entire chapter of his book to the clan name "Maurya". It would be rather difficult to dismiss his evidence, without having acceptable counter argument that the Mauryas do not belong to the Jat background. According to Dahiya's [29] research the actual clan name of the Chandragupta was "Maur" or "Mor" not "Maurya" and Mor or Maur Jats still exist today

[23]. During the British rule story of the legendary "Jat Jeuna Maur" is well known in Punjab. Recently, in the Punjabi language a movie was released on this hero story. In a common telephone directory in North America these names can be found. Ottawa's, for example, lists a person with surname "Maur" and the other with "Mor". In any case, the subject of Jats in the western countries is discussed in detail in Chapter 6.

Chandragupta Maurya was succeeded by his son Bindusara in 297 B.C. and in turn his son Ashoka succeeded Bindusara after his death around 272-274 B.C. according to historical records after the treaty between Seleucus (the Greek King of several Western Asian countries of those times) and Chandragupta a daughter of Seleucus entered the house of Chandragupta. Woodcock [28] observed, "Since she could hardly have become the wife of any lesser person than the Indian emperor himself or his son and heir Bindusara, the fascinating possibility arises that Ashoka, the greatest of the Mauryan emperors, may, in fact, have been half or at least a quarter Greek". On this issue Hari Ram Gupta [38] wrote, "In the days of great caste rigidity, none other than a Punjabi could accept a foreign girl, a mlechchha (it roughly means non-Hindu and foreigner). In the Mahabharata (ancient book of Hindus), Punjab is spoken of as a land of irreligious people: one should not go to the Vahika in which the five rivers and the Indus". Again this observation of an eminent Indian historian enhances the belief that the Mauryas were non-Hindus and of the Jat origin. An interesting point put forward by Professor Smith is that Ashoka, the greatest of the Mauryan emperors, never used Sanskrit officially, the sacred language of the Brahmins (Hindus) [40].

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## 2.4 Greek Period

After the Mauryas period in North-West India, it was the Bactrian Greeks who ruled. Their reign started around 189 B.C. and their last king of Sakala (modern Sialkot, Punjab) was defeated by the Scythians in 38 B.C. During the height of the Greek empire in North-West India, the Greek suzerainty extended to at least as far as Mathura (presently in the modern Indian Province of Uttar Pradesh). The most remarkable Greek king called Menander ruled Punjab from about 160 B.C. to 140 B.C. An excellent documentation of the coins of the Greek and Scythic Kings of Bactria and India is provided by Prof. Gardner [41] of the Cambridge University. Two important texts on the Greek rule in India are by Tarn [42] and Woodcock [28].

## 2.5 Scythian Period

Greek rule in North-West India was replaced by the Scythians. Generally, the Scythian period historians regard from the beginning of the Scythian suzerainty around 90 B.C. to the defeat of the White Huns or Ephthalite chief Mihir-gula in 525 A.D. However, the period between 320-460 A.D. is known as the "Gupta period". Historians of Indian history have accepted that the "Guptas" belonged to the Hindu background. Recently, some researchers [29] have disputed this assertion and have documented claims that they too were of the Scythian background (Dharan Jats). Nevertheless, the Guptas were uprooted by yet another Scythian people known as "White Huns" around 460 A.D. It is immaterial whether the "Guptas" were Scythians or not.

However, the Scythian rule over India lasted for at least five centuries almost continuously. In any case, the "Gupta" issue will be discussed in more detail later on.

The decline of Greek rule in India coincided with the movements of the Scythians from Central Asia and their ultimate destruction of the Greek power in Bactria (part of the modern Afghanistan). The reason for the movement of these Scythian tribes westward was the result of the construction of the Great Wall by the Chinese emperor, Shi Huang Ti, during the third century B.C. [38]. Consequently, the nomadic tribes of Hiung-nu, Wu-Sun, and Yueh-chi (reads as Yuti-Juts) no longer were successful in attacking China. (A recent discovery of over one hundred, thousands of century old Caucasian corpses [43] in that part of China provides yet more proof regarding the existence of the Caucasian Yueh-chi in the area). In fact, Yueh-chi were driven from their best lands westward and the fleeing Yueh-chi uprooted their cousins around the Aral Sea.

In turn, a group of Sakas (Scythians) fleeing from their cousins Yueh-chi occupied Bactria by defeating the Greek rulers and ultimately reached Punjab. Sir Cuningham [44] said, "the different races of Scythians which successively appeared as conquerors in the border provinces of Persia and India are the following in the order of their arrival: Sakas or Sacae (the Su or Sai of the Chinese-B.C.), Kushans (the Great Yue-Chi (Yuti) of the Chinese-B.C. 163), Kiddarite or later Kushans (the Little Yue-chi of the Chinese -A.D. 450) and Epthalites or White Huns (the Yetha of the Chinese -A.D. 470)". (It is interesting to note that the very pronunciation of the words "Yuti" and "Yetha" is quite close to the modern word "Jat").

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In another document Cunningham [45] writes "But the successive Scythian invasions of the Sakas, the Kushans and the White Huns, were followed by permanent settlements of large bodies of their countrymen, which lasted for many centuries". Another of General Cunningham's statements to note is "Herodotus [8] calls these Scythian Massagetae ("great" Jats), but he admits that some regard them as Sacae or Sakas. Ktesias calls them Sacae". Cunningham also [45] wrote, "By the Chinese the Kushans were called Ta-Yueti, or the "Great Lunar Race" and that is, if Yue be taken for the "Moon". But I incline to take Yue-ti or Gueti, the general name given by the Chinese. And further, I think that as Ta means "Great", the "Ta-Gweti" must be the Massa-Getae". Furthermore, the Chinese called the White Huns "Yetha" ("Jats").

It appears that the [[Scythians] who came to India were basically of the Massagetae stock and White Huns were their extreme north-eastern brethren. For example, according to Dr. Kephart [19] sometimes after 500 B.C. two groups of Massagetae became known as the Tokhari (Yue-chi or Getae or Jats of the Chinese) and White Huns.

Sir Marshall [46], formerly Director-General of Archaeology in India, reinforces this belief by saying "Known to the western world under the comprehensive name of Scythians to the Indians Saka, and to the Chinese as Sai or Sai-Wang, these invaders came principally from the three great tribes of Massagetae, Sacaraucae (Sacae) and Dahae". The classical Greek and other historians tell us that both Sacae and Dahae were the part of Massagetae. For example, Sir Cunningham [44] explained it very well in the case of Sakas or Sacae, by referring to Pliny the Elder (A.D. 23-79): "The Scythians who opposed Cyrus and Alexander on the Jaxartes (river) are described by the Greeks as Massagetae, while their Persian neighbours knew them only as Sakas or Sacae". On page 31 of his works Cunningham [49] wrote, "The origin of the name of Saka is still uncertain. The general opinion is in favour of the Persian Sag, a "dog", which is still used as a derogatory term by the Persians for their enemies". Furthermore, Sir Cunningham [44] also presents an interesting explanation of the word "Dahae". He says the "Sanskrit word "dasyu" means enemy or robber", which in Persian became dahyu, from which the Greeks formed Dahae. The spoken form in India is Daku". According to Dr. Kephart [19] the Caspian Sea derives its name from the one group of Dahae (Dahiya Jats) known as Caspi.

Maues or Moga became the first Saka or Scythian King around B.C. 90 in North-West India. A modern city called "Moga" in Punjab is probably named after this very first Jat king. Names of various other Scythian or Jat kings or emperors [39, 40, 46, 47] of India are Azes I (around B.C. 58), Azilises (succeeded Azes I in B.C. 10), Azes II (succeeded Azilises in B.C. 5) Vima Kadphises (around B.C. 60), Soter Megas (viceroy appointed by Vima Kadphises of the North-West during his absence around A.D. 100), Kanishka I Kushan (becomes emperor in A.D. 128), Rudradaman (ruled western India around A.D. 150), Kanishka II Kushan (becomes emperor around A.D. 156), Huvishka (succeeded Kanishka II as Kushan emperor in A.D. 162), Vasudeva (became king around A.D. 182), Toramana of White Huns (became emperor in A.D. 495), Mihiragula (succeeded his father Toramana in A.D. 510), and so on. The dates given in parentheses are for these

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Scythian emperors of India are approximate. Comprehensive studies of their coins found are provided by Sir Cunningham [44, 45, 48] and Professor Gardner [41].

It should be noted that the above kings or emperors were not the only Scythian rulers in India, but their descendants continued sporadic rule to the middle of the twentieth century. For example, Maharaja ("great" king) of Patiala in Punjab (a Sidhu Jat) was one who ruled upto late 1940's. According to Ptolemy (90-168 A.D.) [49], a Greek geographer, the region next to western India is called Indo-Scythia (land of the Jats and their cousins in India). Indo-Scythia roughly included Punjab, Sind, Rajasthan and parts of Kashmir and Gujrat (in fact the name Gujrat derives from the rule of Jat cousins, the Gujars, from the 6th to the 7th century A.D.). Ptolemy lists over forty major towns or cities in Indo-Scythia: Sabana, Banagara, Azica, Pisca, Bonis, Pantala, Barbaria, Minagara, Sarbana, Panassa, Budaea, Binagara, Parabali, Camigara,

Naagramma, and so on. A study of some of these towns is provided by Professor Eggermont [32].

Yue-chi or Kushan rulers (e.g. Kanishka I & II, Huvishka), according to Professor Smith [40], had no resemblance to the "narrow-eyed" Mongolians. They were big pink-faced men built on a large scale. Furthermore, their coins witness that they dressed in long-skirted coats (similar to the long coat worn by the late Indian Prime Minister Nehru), sat on chairs in European fashion, wore leather boots, and practiced a modified Zoroastrian religion (sun worshippers). Kushans not only ruled India but a substantial portion of the Central Asia (the land of their ancestors) [50]. More specifically, in the words of an eminent Russian Archaeologist, A.L. Mongait (Mangat Jats of Punjab) [50], "This (Kushan) huge empire stretched from the Aral Sea (Central Asia) to the Ganges (river)". The Kushan Empire in Central Asia area included the land of the Massagetae ("Great" Jats), Sakas, and White Huns. Furthermore, according to Dr. Mongait [50] "White Huns" coming from the south-east of the Aral Sea seized control of almost the entire Kushan Empire. A rough map of the Kushan empire in A.D. 100 is provided by Professor Mongait [50] on page 234 of his book. According to Dahiya [29] the correct word for "Kushan" is "Ksavan" pronounced as "Kasvan". There still are Kasvan Jats to be found in the Sirsa and Fatehabad areas, of Haryana Province, India. Today, Haryana appears to be dominated by the Jats. This is probably due to them a district of Haryana called "Hissar", the name of a mountain range in Central Asia close to the modern Amu river [19].

Dahiya's [29] assertion with respect to "Kushan" being a clan name of the Scythians, is supported by Mr. Thomas and General Sir Cunningham [45] examination of Indo-Scythians coins. Sir Cunningham [45] wrote, "Mr Thomas gives the names of five different tribes: Mahi, Kushan, Shaka, Gadaha, and Shandhi; and goes on to say the readings of Shaka and Kushan are incontestable. In addition, according to Kephart [19] two groups of the Massagetae sometime after 500 B.C. took their names as Yue-Chi (Tokhari) and White Huns and their later dynastic divisions were called "Kushans". More specifically, "Kushans" were the primary dynastic group of the Tokhari.

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White Huns, a division of the Massagetae, invaded Punjab during A.D. 460-470. Thomas Watters (British Acting Consul General in Korea from 1887-1888) [51] writes "country (North-West of India) was conquered by the Yeta (White Huns), i.e. the Yets or Gats apparently near the end of our fifth century. The Yeta, who were a powerful people in Central Asia, in the fifth century, are also said to have been of the Yue-Chi (Kushan) stock". The leader of the White Huns called "Toramana" was throned in A.D. 495 and established his capital at Sakala (modern Sialkot, Punjab). According to Inscriptions, the full name of the king was Maharaja ("Great King") Toramana Shaha JAUVLA.

In A.D. 510 Mihiragula succeeded his father as the "Great" king. Sir Cunningham says Jauvla was the name of their tribe or clan. According to him, the name of the Jabuli tribe of the White



Huns is still preserved in Zabulistan (land of Jauvla) and their language called "Zauli" also still existed in the tenth century A.D. [45]. It is interesting to note here that many Jat clans claim their land of ancestors in Zabulistan (some areas in modern Afghanistan). Furthermore, as per Dahyia [29] Jauvala is the Indian Jat clan name called "Jauhla". In fact, Johal is an important clan of the Jats who belong to the Sikh faith. Jat Sikhs called Johal could be found in several western countries, today.

In A.D. 520 Mihiragula succeeded his father Toramana Jauvla. In turn Mihiragula was succeeded by his son called Ajitanjaya and after the disintegration of their Indian empire the Jauvala or Johals secured for themselves Zabulistan or Jabulistan. It is interesting to note the remarks of Sir Cunningham [45] concerning the reading of a coin of White Huns "But in the two Pahlavi legends of the reverse I read on the left and to the right Zaulistan (Jaulistan)". This says it very well that the actual name is "Jaulistan" (land of Jauls or Johals) instead of "Zabulistan".

A Greek merchant called Kosmas Indikopleustes (sixth century A.D.) [45, 51] born in Alexandria, Egypt and travelled through India (A.D. 522-530) reported that the king of the White Huns Gollas (Mihir-gula), when he goes to war, is said to take with him no less than a 1000 elephants and much cavalry. Kosmas goes on to say that once Mihiragula laid seige to a certain inland city of India, protected all around by water. He encamped all around it for a considerable time until all the surrounding water was drunk up by his soldiers and animals: elephants, and horses.

After that he crossed over the dry land and captured the city. Sir Cunningham [45] lists agreeable points concerning Mihiragula: foreigner, Mleccha (Hindu term roughly equivalent to foreigner) or Huna, subdued India beyond Gwalior, persecuted Buddhists and patronized Brahmins (priestly caste of the Hindus), and ruled from A.D. 515 to 545 or 550.

A Chinese pilgrim to India called Sung-Yun (A.D. 520) [45] reported that the reigning king in Gandhara (north-west India) was a Yetha (White Hun). Sung-Yun goes on to say, "Since the conquest by the Yethas, who set up Laelih to be king, two generations had passed away". Dahyia [29] argues as Sung-Yun says Laelih was made ruler of Gandhara by the Yethas, the Laelih was most likely the governor of Gandhara because the clan name of Toramana and Mihiragula was Johal or Jauvala. It is important to note here that "Lalli" too is a well known clan name of the modern Sikh Jats. The

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pronunciation of words "Laelih" and Lalli is almost identical. Furthermore, according to Sir Cunningham [45] a "Lalliya" Shahi king ruled west of the Indus river as late as A.D. 900 with Ohind as his capital. Cunningham quotes Troyer who calls this king "the illustrious Sahi, of the country of Lalli".

Interestingly, Hiuen Tsiang (A.D. 629) [53], a Chinese pilgrim, to India reported, "Except in this particular, the wives of great ministers (of White Huns) are like the royal ladies; they in like manner cover their heads, using horns, from which hang down veils all round, like precious canopies".

The custom of wearing a gold item on the top of the head of the newly wed lady (which gives appearance as described by Hiuen Tsiang) is still practiced in the Jat traditional weddings. This may be confirmed in the documentary movie called, "Vehra Shaguna Da (Auspicious Backyard)", released in Canada by Dhillon [54] Video Ltd. of Toronto. This video portrays basically the Punjabi Jat weddings. Another interesting point from the works of Hiuen Tsiang [53] to note is where he said, "They (White Huns) kill living creatures and eat their flesh". Among the modern Punjabi Jats the meat consumption is quite common.

## 2.6 Gupta and Harsha Period

The Gupta period began in the general sense in A.D. 320 and ended in A.D. 647. However, after the invasion of the White Huns in A.D. 460 most of their empire became under the control of these new Central Asian Jat invaders. Harsha, was probably the last Emperor of the North India prior to the arrival of Arabs in Sind. He was crowned in

A.D. 606 and died in A.D. 647. Some of the emperors of the Gupta period are Chandragupta I (accession A.D. 320), Samudragupta (accession A.D. 330), Chandragupta II (accession A.D. 380), Kumaragupta I (accession A.D. 415), and Skandagupta (accession A.D. 455).

In the modern times in India, the general conception is that a person with the "Gupta" last name belongs to the Vaisya caste of the Hindus. Dahiya [29] argues that this conception is incorrect as there are many well known Brahmins (Hindu priestly caste) and Kshatriyas (Hindu warrior caste) have names ending with "Gupta". For example, the famous Chanakya's (a Brahmin) actual name was "Visnu Gupta" [29]. Furthermore, McCrindle [55] quoted Arrian as saying, "He (Alexander) sacrificed upon it and built a fort, giving the command of it to Sisikottos (Sasi Gupta as per McCrindle)". Sasi Gupta must have been of Kshatriya caste, if Hindu.

However, I am also of the opinion, that Persians also used the similar word, "Gupta". Dahiya [29] has devoted a couple of pages of his book to this very issue by examining, it from different directions and concluded that the name "Gupta" signifies only a military governor and it was never used as a surname or a clan name.

Dahiya [29] has devoted one entire chapter of his book to prove that the Gupta empire of India was indeed the empire of the Dharan Jats. More specifically the "Guptas" belonged to a Jat clan called "Dharan" from Mathura (a city in India) area. Also, Dharan Jats still exist in Bikaner, Rajasthan, India and the adjoining districts of the Punjab [29]. Some of the supporting factors for the Dahiya's assertion of Gupta ruler being Dharan Jats are as follows:

Dr.P.L. Gupta [56], an eminent Indian author of works on numismatics, archaeology, and history said, "The most common gold coins of the Guptas appear apparently to be the direct descendants of the gold coins of the later Kushans (Scythians/Jats) ". He adds the standing pose and posture of the Gupta kings on their early coins at the altar is almost identical to that of the Kushan Kings as well as the Gupta Kings wear the Kushan long coat and trousers. Now a question arises. How come Hindu Kings wear Kushan coats and trousers which were foreign to Hindu tradition [29] Did these kings themselves belong to the foreign ancestry?

Alberuni (an Arab who travelled through India in A.D. 1030) learned that the Gupta rulers were powerful but bad and the Indians celebrated the end of their rule [29]. Now, the question arises if the Guptas were Hindus then why did the Indians celebrate the end of the rule of their own, especially after centuries of rule by foreigners?

Kushans at the height of their power, in A.D. 358, sent presents to Samudra Gupta according to an inscription on the Allahabad (a city in Northern India) pillar [45]. It means that they were very friendly toward each other. An ethnic affinity?

According to a quotation in Dahiya's [29] book Gupta horse riders as per Gupta coins wore tunics fastened by belts, helmets, buttoned-up boots and trousers. This was a complete Scythian outfit!

Dahiya [29] summarized it by saying every piece of evidence, --documentary, dress, habits, customs, and inscriptional points to one conclusion, "the so called 'Guptas' were Jats".

King Harsha ruled north India from A.D. 606-647. He was the son of the king of Thanesar, the famous holy town to the north of New Delhi, India. Harsha's capital was Kanauj, city on the Ganges. According to Dahiya [29], who has devoted one chapter of his book to Harsha, the king belonged to Virk or Bains Jats and is associated with a village called Mahilpur, District Hoshiarpur, Punjab. Infact, even to-day this village is occupied by the Bains Jats. Dahiya says that Sir Cunningham and Carlleyle are of the opinion that king Harsha belonged to the Bains clan. Both Cunningham [45] and Dahiya [29] agree that Vasantalekha was the favourite queen of Harsha, who belonged to the Sahi (a Jat clan name) dynasty of Kabul, Afghanistan. According to Sir Cunnigham [45] Vasantalekha became a Sati (burned herself in fire with the body of Harsha) after her husband's death.

## 2.7 Indus Valley Civilization

This is also referred to as the Mohenjo Daro and Harappa civilization (3000 B.C. to 1500 B.C.) discovered in 1921-2 [39]. Professor L.A. Waddell [57] of the University of London, Professor L.A. Waddell [57], wrote in his book, "The immense number of official signets of Sumerian (modern Iraq) emperors have been unearthed during recent years at the capital of the rich Indus Valley colony of the Summerians at Mohenjo Daro". Interestingly, the seals of the kings and others found in Indus Valley, indicate that these rulers, as deciphered by Professor Waddell, called themselves "Guts". For example, the seal of the 3rd Guti king Tishua deciphered reads "The Earl King-Companion TISHUA the Great Minister of the Guts at Agdu Land".

Professor Waddell's [57] statement in the Preface of his excellent book provides a very important piece of information regarding the Jats in the very ancient times "Most of the leading kings of the Early Sumerian dynasties, including "Sargon the Great" and Menes the first Pharaoh of the First Dynasty of Egypt repeatedly call themselves in their official documents and Seals "Gut" (pronounced Goot) or Got. And Early Sumerian Dynasties in Mesopotamia (modern Iraq) called themselves Guti or Goti; and "Goti" was the regular title of the Goths in Europe the aspirated form "Goth" having been coined by the Romans and never used by Goths themselves". Dr. Kephart [19] wrote, "Goths" were Getae or Jats and originally came from Central Asia.

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## Jats during the Muhammedan Period in South Asia

When the Arabs first invaded Sindh (presently, a province of Pakistan) at the end of the seventh century A.D., the chief population of the Sindh of those days was made up of the Jats and Meds or Mands (Mand is the clan of the modern Jat Sikhs). Sir Elliot and Professor Dowson [1] quote General Cunningham on this issue, "The Meds or Mands are almost certainly the representatives of the Mandrueni, who lived on the Mandrus river, to the south of the Oxus river (Central Asia, the original home of the Jats); and as their name is found in the Punjab from the beginning of the Christian era (A.D.), I conclude they must have accompanied their neighbours, Jats, on their force migrations to Ariana (Iran) and India.

In the classical writers, the name is found as Medi and Mandueni, and in the Muhammadan writers, as Med and Mand". According to General Cunningham's archaeological Report [1], the traditions of the Hindu (Biana and Bharatpur area) and Muhammadan Jats point to their home country as Gajni or Garh-Gazni which could either be in Afghanistan (the celebrated fort of Ghazni) or in Pakistan (the old city of Gajnipur on the site of Rawalpindi). At another page, General Cunningham views, "As the date of the Peutingeriom Table is not later than A.D. 250, we have a break of upwards of four centuries before we reach the earliest notices (of the Jats and Mands) of the Muhammadan writers. In these we find the Meds or Mands firmly established in Sindh, along with their ancient rivals the Jats, both of whom are said to be the descendants of Ham, the son of Noah". General Cunningham's comments regarding the origin of Jats and Mands probably come from Mujmalu-T-Tawarikh [2], written in the twelfth century A.D. where the author indeed says "The Jats and Meds (Mands) are, it is said, descendants of Ham. They dwelt in Sind and on the banks of the river which is called Bahar".

Jats and Mands in the Sind area became under the notice of several early Arab Geographers: Ibn Khurdadba (tenth century A.D.) [3]: He said, "The seventh is the king of Kamrun, which is contiguous to China. There is plenty of gold in this country. From the frontier of Kirman (modern area around the border between Pakistan and Iran) to Mansura, eighty parasangs; this route passes through the country of the Jats, who keep watch over it."

Al Masudi (tenth century A.D.) [4]: He wrote, "Multan (presently a city in Pakistan) is seventy-five Sindian Parasangs from Mansura. The estates and villages dependent on Mansura amount to three hundred thousands. The whole country is well cultivated, and covered with trees and fields. It is constantly at war with a nation called the Meds (Mands), who are a race of Sind, and also with other races on the frontiers of Sind".

Ibn Haukal (twelfth century A.D.) [5]: He said, "The infidels who inhabit Sind are called Nodhites (a Jat clan as per Ref. [5] in the neighbourhood of Multan) and Mands (also an existing Jat clan)".

Al Idrisi (twelfth century A.D.) [6]: He wrote, "Manhal is situated between Sind and India. Upon confines of the desert just mentioned there dwells a hardy race called Mand (Med). These people are numerous. They have many horses they penetrate even as far as the frontiers of Makran".

Chach-Nama or Tarikh-I-Hind Wa Sind [7] is an important document (translated from Arabic in thirteenth century A.D.) which provides information on Jats during the usurpation of Chach and the Arab conquest of Sind. Chach-Nama is named after the ruler of Sind called Chach.

The Chach dynasty lasted for ninety-two years. As per Sir Elliot and Professor Dowson [1], "According to the Chachnama, Chach who was introduced to (King) Sahasi Rai (interestingly, Rai is a well known clan name of modern Jat Sikhs) by his Chamberlain. Being taken into service, he won the confidence of the Rai, and the more tender regards of his queen. He became Chamberlain, and, on the death of the Rai, he ascended the vacant throne, and married the widow, whose love he had previously rejected. The irregular succession provoked the resentment of Mahrat, chief of Jaipur (or Chitor), Rajasthan, India, a relation of the deceased Rai, who marched with his army to destroy the usurper. Before the battle Mahrat proposed to Chach as the matter was purely a personal one, to settle the dispute between two of them by single combat. Chach agreed and suggested because of his background (certain priest) and thus, is unaccustomed to fight on horseback. His magnanimous foe then alighted to meet him on equal terms when Chach treacherously sprung upon his horse and slew his adversary before he could recover from the surprise".

Here, once again Jat history repeated itself. If we recall the war between the Massagetae ("Great" Jats) and the Cyrus the Great, Cyrus agreed to the proposal of the queen of the Massagetae and then treacherously killed her son [8] but eventually paid the price of his sins with his own life.

Sir Cunningham [9] says that the Sahasi dynasty (A.D. 505-642) of the Sind was Scythian (Jat) prior to the Chach's reign. He adds "The names given in the Chachnama are corrupt, but they are quite sufficient to prove that the Kings were Scythians. All of them are named Sahi or Sahasi, which is the well-known Scythian title". Furthermore, in A.D. 641, the Chinese pilgrim to India, Hwen Thsang, wrote that the reigning king of Sind was a Sudra (a member of the lowest caste according to the Hindu Caste System). This alone is a sufficient proof that the Sahasi dynasty was a Jat or Scythian dynasty since Dahiya [10] says the rulers of non-Indian origin

were called Sudra, Asura, Mleccha, and so on in Hindu literature. Another proof of the Sahasi dynasty being Jat is provided by the Chachnama [7] itself where it says "He (Chach) humiliated the Jats and the Lohanas, and punished their

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chiefs. He took a hostage from those chiefs, and kept him in the fort of Brahmana-bad". He obliged them to agree to the following terms [7]:

- Never wear any swords.
- Put no saddles on their horses.
- Keep their heads and feet uncovered.
- Never wear their under-garments of shawl, velvet, or silk.
- Carry firewood for the kitchen of the chief of Brahmanabad.

It seems logical that the Sahasi dynasty belonged to the Jat background and the Jats revolted against the Chach's rule and, in turn, he imposed the stiff penalties, mentioned above, against them. Furthermore, Professor Quaungo [11] wrote, "In Sind they (Jats) were reduced from the status of rulers to that of helots by the Usurper Chach. And this defiance of orthodoxy was greatly responsible for the social degradation of the Jats during the middle Ages". It appears the Jats were very resentful of the Chach's rule and according to Professor Quaungo when Arabs under Muhammad Bin Kasim in the beginning of the 8th century A.D. invaded the territory of Dahir, the ruler of Sind (who married his own sister because it was prognosticated that her husband would be king of India and Sind [7]) and the son of Chach, the Jats of the Western border joined the invader. Professor Quaungo appears to be correct because in the Chachnama [7] it is stated "The Bhatti (Bhatti) Thakurs and the Jats of Ghazni, who entered the Arab service, were told to remain at Sagara and the Island of Bait".

As per Chachnama [7] and Professor Quaungo [11] after the defeat of Dahir, Muhammad Kasim consulted the ex-minister of Dahir called Sisakar (in fact Kasim reinstated Sisakar to his original position) regarding the position of the Jats of Lohana in the time of Chach and Dahir and their treatment by them. Sisakar responded by describing the demeaning treatment of Jats by Chach and his son and saying, "if any of their chiefs or ranas (it means rana was the title of the Jat chiefs) rode upon a horse".

Another statement by Sisakar to note is "There is no distinction among them (Jats) of great and small". (This matches very well with that of Ammianus Marcellinus [12] where he says "They (Alani or Massagetae) do not know the meaning of slavery, since all are born of noble blood, and moreover they choose as chiefs those men who are conspicuous for long experience as warriors"). On hearing this, Muhammad Kasim retorted by saying "They are just like the savages of Persia and the mountains" and ordered the same treatment of them initiated by Chach.

Some of the additional information reported on Jats by various documents/writers is as follows:

Al Biladuri (He lived in ninth century A.D. and has written regarding the conquest of Sind by the early Arab invaders) [13]: He wrote, "He (Amran in ninth century A.D.) marched to Kikan against Jats, whom he defeated and subjugated. He again attacked the Meds, having with him the chief men of the Jats". On another page he wrote, "Some authors say he (some invading chief of Arabs) was killed by the Jats of Budha". Similarly, Professor Quaungo [11] wrote, "Jats were independent possession of the

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country of Kaikan (supposed to be in south-eastern Afghanistan, which was conquered from them by the Arab General Amran Bin Musa in the reign of the Khalif Al-Mutasimbi-llah (A.D. 833-81)".

Furthermore, Quaungo goes on to say, "During the same reign another expedition against Jats because they spread terror over the roads. They were overcome after a bloody conflict of twenty-five days and they (Jats) used to blow horns when marshalled for battle".

Wakiat-I-Jahangiri: Emperor Jahangir (seventeenth century A.D.) [14]: This document said, "Sarkar Pakli is thirty-five "kos" (over forty miles) in length, by twenty-five in breadth. On the east

it has the mountains of Kashmir south the country of the Ghakkars (It is also a clan name of Jats, for example, during the period of Sultana Razia Begum (thirteenth century A.D.) Latif [15] wrote, "Altunia soon after married the queen, who raised an army of Ghakkar Jats and marched on Delhi".) It is said that when Timur (conqueror of India in fourteen century A.D.) was returning to Turan from the conquest of India, he left some of his followers here. The people themselves say they are by origin Farsis, but they cannot tell what was the name of their leader. They are now called Lahori, and their speech is that of the Jats, they are always quarrelling, like other zamindars (landowners), about boundaries".

Lane-Poole, S. [16]: He wrote, "The fall of Multan laid the Indus valley at the feet of the conqueror (the early Arab invaders in the 8th century A.D.). The tribes came in "ringing bells and beating drums and dancing", in token of welcome. The Hindu rulers had oppressed them heavily, and the Jats and Meds and other tribes were on the side of the invaders". At another page Lane-Poole [16] said, "To restore order Mas'ud (he invaded India in 1033 A.D.) appointed Tilak, the Hindu, to take over the command in the Punjab.

This Hindu paragon set out to chastise Niyaltagin (He had been Mahmud's (another invader of India) treasurer). At last the news came that the barber's son (Tilak) had routed Niyaltagin, and that the Jats had caught the fugitive viceroy (Niyaltagin) and cut off his head, which they sold to Tilak for a hundred thousand pieces of silver". (Also see Rose [16a]).

Burton, R.F. [17]: He wrote, "The Jat was in the time of the Kalhoras, one of the ruling classes in Sindh. It was probably for this reason that the author of the Tohfath el Kiram made them of kindred origin with the Belochis (people of Belochistan a province of Pakistan). The Jat's account of his own descent, gives to Ukail (the companion of the great Prophet), the honour of being his progenitor". Furthermore, Burton says "Their (Jats) principal settlements (in Sindh) are in the provinces of Kakralo, Jati, Johi, Maniyar, Chediyo and Phulajee. And Sindhi Jats have several clans; the major ones are Siyal, Bhati, Parhiyar, Babbur, Mir-Jat, Joya, Kalaru, Jiskani, Magasi, Solangi, and Sanjarani".

Cunningham, A. (Sir) [18]: He wrote, "Even so late as the beginning of the eleventh century A.D. Mahmud of Ghazni gave his sister in marriage to Malik Shahu (Shahu is the Jat title), the chief of the Afghans of Zabulistan (land of the Johal Jats)".

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Sykes, P., (Sir and Brig. Gen.) [19]: He said, "Under the orders of Walid I, at the beginning of the eighth century A.D., a large number of Jatts had been transported with their buffaloes from the lower Indus (river) to the marches of the Tigris (river in modern Iraq). Soon after establishing in the new land, they started to rob and to kill. They closed the Basra-Baghdad road which led to very high food prices in the capital, as the result successive Caliphs (governors) sent their

armies to subdue them. The famous Persian poet, Tabari, expressed their insolence in the following poem:

O people of Baghdad die!

May your dismay last for ever!

We Jats have defeated you, by forcing you to battle with us in the open country.

We Jats have driven you in front of us like a flock of weaklings.

At the beginning Arab generals were unsuccessful to subdue them and ultimately one Arab general (A.D. 834) was successful to cut Jat communications which resulted in their surrender. Jats were exiled because of their revolt to Khanikin on the Turkish frontier and to the frontiers of Syria".

### 3.1 Jats During the Period of Sultan Mahmud-Ghaznavi

Mahmud-Ghaznavi of Afghanistan invaded India many times at the beginning of the eleventh century A.D. According to Latif [15], Mahmud's last expedition to India took place in A.D. 1027 and was directed against Jat tribes residing on the banks of the Indus river who molested his army on its return from Gujrat (Indian province). Ferishta [20], a Persian writer who lived until the year A.D. 1612 wrote, "In the end of the year Mahmud marched against the Jats, residing in the Jood mountains, who had molested his army on its return from Somnat (a famous Hindu temple in Gujrat containing a very large quantity of gold and other valuables).

Having arrived at Multan, and finding that the country of the Jats was intersected by rivers, Mahmud built 1400 boats each with six iron spikes, projecting from the prows and sides, to prevent their being boarded by the enemy, who were expert in that kind of warfare. Each boat contained twenty archers and five naphtha-men, to attack and set fire to the enemy's flotilla. The Jats after receiving the news of this build up sent their wives and children to the neighbouring islands as well as to fight against the Muhammedans built 4,000 to 8,000 boats of their own. The Jats were beaten in the battle by Mahmud".

In fact, Major Barstow [21] wrote, "the growing power of the Jats was so crippled by this disaster, in A.D. 1027, that we hear nothing more of them, or of their military exploits, until A.D. 1658, when they resurfaced as valuable allies of Aurangzeb (Moghul emperor of India) in the troubled times that followed the deposition of Shah Jahan (father of Aurangzeb and the builder of the Taj Mahal)". Here Barstow [21] may not be totally correct as Timur and Babar (invaders of India) have noted their difficulties with the Jats.

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### 3.2 Jats During the Period of Timur

Timur or Tamerlane (fourteenth and fifteenth century A.D.) fought against the Jats in Central Asia and in Punjab. Professor Mohammad Habib [23] wrote, (in central Asia)". Timur parted from his uncle, met the three Jattah (Jats-It is interesting to note here that the pronunciation of the word "Jattah" is very closed to the word "Getae", the classical Greeks used to describe Jats in Central Asia) Amirs, who welcomed him owing to his offer of allegiance to their Khan, and assigned Kish to him. Timur succeeded in defeating the retreating Jattah forces at the battle of the Iron Bridge. However, in A.D. 1365, the Jattah attacked Trans-Oxiana and defeating Husain and Timur and then marching to Samarkand (modern city in Central Asia). His (Timur) last resource was to appeal to the Jattah, but since the majority of the Jattah had not yet been converted to Islam".

Professor Habib goes on to say "During his (Timur) fifteen year reign, he and his Generals led six campaigns against the Jattah and infact Timur, in A.D. 1375 encamped in their land for over five months. By A.D. 1375 Timur had won great victories elsewhere but the power of the Jattah had not been broken. Our authorities refer to three kingdoms east of Jaxartes river: Turkistan controlled by the Jattah". Timur's skirmishes with the Jats in Punjab are recorded in Malfuzati-I-Timuri (Autobiography of Timur) [24] and Zafarnama (of Timur) by Yazdi [25] and some of the quotations from these two documents are given below.

- "In enquiring about the inhabitants, I (Timur) was made aware they were a robust race, and were called Jats. They were muslims only in name and had not their equal in theft and highwayrobbery. They plundered caravans upon the road, were terror to Muslims and travelers".
- "I (Timur) sent a force under Tokal Bahadar, son of the Hindu Karkarra, against the Jats. This force overtook the Jats and put 200 to the sword and made the rest prisoners."
- "Again it was brought to my (Timur's) attention that these turbulent Jats were as numerous as ants or locusts, and that no traveller or merchant passed unscathed from their hands."

- “My (Timur's) goal of invading India was to wage a holy war against the infidel Hindus, and it now looks important to put down these Jats and to deliver travellers from their hands.”
- “I (Timur) marched into the jungles and wilds, and slew 2,000 demon-like Jats. Thus, I (Timur) delivered the country from the terror it had long suffered at the hands of the marauding Jats.”

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### 3.3 Jats During the Period of Babar

The first Mughal emperor of India, Babar (fourteenth-fifteenth century A.D.), during his invasions of India also reported to have skirmishes with the Jats. According to Tuzak-i- Babari (The autobiography of Babar-Persian translation originates to A.D. 1590) [26] "to the hill country of Kashmir, are the Jats, Gujars, and, who build villages, and settle on every hillock and in every valley. Their hakim (chief) was of the Gakkar (a Jat clan name) race and their government resembled that of the Jod and Janjuhah. Every time that I (Babar) invaded India, the Jats and Gujars have poured down in prodigious numbers from their hills and wilds, in order to carry off oxen and buffaloes. These were the wretches that really inflicted the great hardships, and were guilty of the severest oppression in the country.

These districts, in earlier times, had been in a state of revolt and generated very little revenue. Presently, when I (Babar) had reduced the whole of the surrounding areas to subjection, they started to repeat their practices. As my (Babar's) poor people were passing from Sialkot (presently a city in Punjab) to the camp, hungry and naked, indigent and in distress, they were fallen upon by the road with loud shouts and plundered".

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## History and Study of the Jat Sikhs

Captain Falcon [1] wrote, in 1896 "The back-bone of the Sikh people is the great Jat caste, divided and sub-divided into numerous clans--. The Jats are thoroughly independent in character, and assert personal and individual freedom, as against communal or tribal control, more strongly than any other people". As far the origin of the Jat Sikhs or in that matter other Jats, Major Barstow [2] remarked in 1928, "It is from these Scythian immigrants that most of the Jat tribes are at any rate partly descended. They thus colonized the Punjab, Northern Rajputana (modern Indian state of Rajasthan), and the western half of the Gangetic Doab (western part of the modern Indian state of Uttar Pradesh in northern India), and a considerable proportion of the inhabitants of these countries are undoubtedly of Scythian origin".

In regard to the characteristics of the Jat Sikhs Captain Bingley [3] quoted Thomason in 1899, "they are manly without false pride; undemonstrative; independent without insolence; reserved in manner, but good-natured, light-hearted, and industrious. No one could be associated with them for any time without conceiving both respect and liking for them".

Approximately one third of Jats in South Asia follow Sikhism. They make up the majority of Sikhs. Even though there are no up to date accurate available statistics, some people say their number is as high as 85%. As per the A.D. 1888 census returns [4,5] figure for the total number of baptised Sikhs in India was 1,706,909 and the Jats accounted for 66%. Their association with Sikhism is deep rooted. For example, two of the well known followers of Guru Nanak (born in A.D. 1469), the founder of Sikhism, were Jats: Bala (a Sandhu Jat [6]) and Buddha (a Randhawa Jat).

Furthermore, Latif [7] said, "This vast delta (area surrounding the birthplace of Guru Nanak in Punjab called "Richna Doab"), during the period immediately preceding the establishment of the Sikh religion, was inhabited by the Jats and Bhattis (to the best of my knowledge Bhatti is also the clan name of some Jats). In addition, the world reknown Professor Ellsworth Huntington [8] of the Yale University remarked, "the Sikhs are the only one of these that has experienced any appreciable selection. That as important religious selection took place among them in early days seems clear. People do not accept a new faith unless there is something in their temperament, which responds to that faith. Most of the original Sikhs were Jats". Professor Huntington's assertion of the original Sikhs belonging to the Jat background is supported by several European eyewitness account writers of the eighteenth century:

Colonel A.L.H. Polier (died in A.D. 1795) [9] wrote, "Originally and in general the Siques (Sikhs) are zemindars (landowners) or cultivators of land, and of that tribe called

Jatts (Jats) which, in this part of India, are reckoned the best and most laborious tillers, though at the same time they are also noted for being of an unquiet and turbulent disposition. This tribe of Jatts (Jats) is very numerous and dispersed in all the country from the Sind (presently, a province of Pakistan or river Indus) to the southward far beyond Agra (a city in northern India). In another document Polier [9] said, "But what is more to be admitted is that those Seik (Sikh) Sirdars (Chiefs), whose territories border on the King's were but very lately of the Jauts (Jats) and of their caste and tribe they have put on their iron bracelet, fifty of them are enough to keep at bay a whole battalion of the king's forces, such as they are".

Griffiths, J. (his document dated February 17, 1794 A.D.) [10] said, "The Jaats (Jats) are said to observe some institutions similar to the Seiks (Sikhs), wear their hair and beards in the same manner, and are part of the same people, who under Swrudge Mul (Suraj Mal consult Chapter 5 for more information on this powerful king of the Jats), etc., formerly possessed many of the countries in the North India".

Francklin, W. (Documented during A.D. 1798-1803) [11] wrote, "Considerable similarity in their (Sikhs) general customs may be traced with those of the Jauts (Jats); though these, in some districts, apparently vary, the difference is not material, and their (Sikhs) permitting an interchange of marriages with the Jauts (Jats) of the Doab and Harrianah (probably same as the modern Haryana state of India) amounts almost to a conclusive proof of their affinity of origin.

The Seiks (Sikhs) allow foreigners of every description to join their standard, to sit in their company, and to shave their beards, but excepting in the instances of the Jauts (Jats), they will not consent to intermarriages. If indeed some regulations which are in their (Sikhs) nature purely military be excepted, it will be found, that the Seiks (Sikhs) are neither more or less than Jauts (Jats) in their primitive state".

Browne, J. (Major and who written the first book in English on Sikhs "History of the Origin and Progress of the Sikhs" in A.D. 1788) [12] said, "The people known by the name of Sicks (Sikhs), were originally the common inhabitants of the provinces of Lahore and Multan (now both in Pakistan), and mostly of the Jaut (Jat) tribe".

Francklin, W. (documented during A.D. 1798-1803) [11] wrote, "The Seiks (Sikhs), in their person, are tall, and of a manly erect deportment; their aspect is ferocious, their eyes piercing and animated; and in tracing their features a striking resemblance is observable to the Arabs who inhabit the banks of the Euphrates (river in modern Iraq)". This is an interesting observation

on and appears to have some historical connection because General Sir Sykes [13] says in his book that a large number of Jats from the Indus Valley were taken to the marches of the Tigris (river in modern Iraq) in eighth century A.D. For more information on this topic the reader is directed to Chapter 3.

Regarding the founding of Khalsa (baptised Sikhs or saint soldiers in A.D. 1699) by Guru Gobind Singh, the tenth and the last Guru of the Sikhs, Lt. General Sir MacMunn

[14] wrote, "The Jats of the Punjab, sturdy and quarrelsome, flocked to the new

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brotherhood (Khalsa), and he (Guru Gobind Singh) soon had a force which enabled him to try conclusions with the forces at Delhi (Emperor of India's). A strong religious sense did animate these warlike, muscular Jats. The Jat tribes about the Sutlej and the Ravi rivers hastened to join the faith. No longer would they turn the cheek to their persecutor, and they began to group themselves by tribes and confederacies known as Misals".

In the eighteenth century Sikhs were very successful in establishing twelve principalities or confederacies called Misals (Misal is a Arabic word means alike or equal [4]). At least nine of these Misals were founded by the Jats. The history of each of the Misals founded in the eighteenth century by the Jats is briefly described below [6, 7, 15-17].

#### 4.1 Bhangi Misal

Bhim Singh of the Jat background founded this powerful Misal of the Sikhs. The name "Bhangi" is derived from the members of the confederacy who made use of Bhang, an intoxicating drug manufactured from hemp [7, 16]. Bhim Singh was succeeded by his nephew named Hari Singh belonging to the Dhillon clan of the Jats. Hari Singh's sons, Jhanda Singh and Ganda Singh played an instrumental role in strengthening the Misl. Also, they are credited for constructing the Bhangi fort at Amritsar (the holy city of the Sikhs in Punjab) and enlarging and beautifying the town with many noble edifices [7] in the later part of the eighteenth century.

#### 4.2 Kanhya Misal

The first chief of this Misal was Jai Singh, a Jat of the Sandhu clan belonging to a village named Kanah, fifteen miles from Lahore (now in Pakistan) [7, 16]. The name of the Misal is derived from the name of Jai Singh's village and one time the Misal was the strongest of the Sikh confederacies north of the river Sutlej in Punjab [7].

#### 4.3 Nakai Misal

The chief of this Misal was Hira Singh, a Jat of the Sandhu clan [7, 16]. The area lying between Lahore and Gogaira (now both in Pakistan) was called Naka country and during the middle of the eighteenth century A.D., Hira Singh took possession of it; thus the Misal became known as Nakai Misal.

#### 4.4 Singhpuria Misal

This is also known as the Fyzulpuria Misal after a village near Amritsar (Punjab) called Fyzullapur. The Misal was founded by a Jat landlord named Kapur Singh who later on was popularly known as the Nawab (Chief) Kapur Singh [7]. He died at Amritsar in A.D. 1753.

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#### 4.5 Krora Singhia Misal

Sometimes it is also known as the Panjgarhia Misal, from the village of its first chief, Karora Singh. Karora Singh belonged to the Jat background [7] and the Misal was popularly known after his name.

#### 4.6 Nishanwala Misal

Two Jats named Sangat Singh and Mohar Singh were the founder of this Misal [7]. These two warriors were the standard-bearers of the assembled Khalsa (baptized Sikh or pure) army, hence, the name Nishanwala was given to this Misal.

#### 4.7 Sukerchakia Misal

This Misal was founded by Charat Singh, a Jat of the Sansi clan and grandfather of the Maharaja (great King) Ranjit Singh, the ruler of the Sikh empire of the nineteenth century [7]. The Misal is named after the native village of Charat Singh, called Sukerchak in Amritsar district of Punjab or Manjha country [15].

#### 4.8 Phulkia Misal

As per Latif [7], the chief of this Misal was a Jat named Phul of the Sandhu (Sidhu) clan; thus the Misal is known by his name. Phul had seven sons who became the ancestors of the royal families of Patiala, Nabha, and Jhind States (now in modern Punjab).

#### 4.9 Ramgarhia Misal

Latif [7] wrote, "The founder of the Misal was Khoshal Singh, a Jat of Mouza Guga near Amritsar, Punjab. After his death he was succeeded by Nodh Singh of Sahangi also near Amritsar. Three most daring brothers named Jassa Singh, Mali Singh, and Tara Singh of Tarkhan (carpenter) background and belonging to Mouza Sarsang in the Lahore district (now in Pakistan) became devout followers of Nodh Singh. After the death of Nodh Singh, Jassa Singh became the chief of the Misal. The Misal seized the fort of Ram Raouni (Fortalice of God) and then renamed it as Ramgarh (Fort of the Lord [17]). Later on the Misal was popularly known as the Ramgarhia Misal.

#### 4.10 Maharaja (Great King) Ranjit Singh -Sukerchakia Misal

Maharaja (Great King) Ranjit Singh (born in the 1880's), a Jat of Sansi clan and of the Sukerchakia Misal integrated all the Misals and ultimately established the Sikh empire in the North-West India, which ended with the British takeover in 1849. One time the Sikh empire embraced the whole of the undivided Punjab (prior to the creation of Pakistan), Kashmir, and a part of Tibet. Even though Maharaja Ranjit Singh was a Jat and a Sikh, during his rule he treated every individual and community very fairly which won him the admiration of people inside and outside his empire.

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Members of his government belonged to the different communities of his empire. For example, his Foreign Minister was a Muslim and the Treasurer, a Hindu. Commanders of his army were Sikhs and Jat Sikhs, Muslims, Hindus, French, Italian, and Americans. French and Italian Generals of the Maharaja Ranjit Singh's army fought in the battle of Waterloo alongside Napoleon and later on they joined the Sikh army. These Generals were Allard, Court, and Ventura [6]. Two of his famous Punjabi Generals were Hari Singh Nalwa and Sham Singh Attariwala (a Jat of the Sidhu clan [16]). Maharaja Ranjit Singh also employed several Western medical doctors and artists.

According to Cunningham [6] in 1844 the estimated revenue of the Sikh Kingdom was

32.475 million in 1844 rupees and breakdown for the army was:

- Infantry (92,000)



- Cavalry (31,800)

- Field Artillery (384 Guns)

Ranjit Singh was the only ruler in South Asia who could have opposed British rule in India but he had befriended the British with which he entered into peace treaties. He died on June 27, 1839 and was succeeded by his son Kharak Singh. A year later on November 5, 1840 Kharak Singh also passed away and on the same day his son Naunihal Singh became the king, on the very same day he was dazzled with a crown, he was also deprived of life. Eventually Kharak Singh's brother Sher Singh was proclaimed King of the Sikh Kingdom and was assassinated a few years later.

Finally, the youngest son of Maharaja Ranjit Singh, Dalip Singh, became the ruler of the Sikh Kingdom and in A.D. 1849 his Kingdom became a part of the British Empire. The young Dalip Singh was taken to England by the British authorities and became a close friend of the Queen Victoria's family. Interestingly, General Sir MacMunn [14] wrote, "Then was the Punjab annexed and the boy, Dalip Singh, eventually sent to be brought up in England with ample revenues. To him his friend, Colonel Sleeman, the famous Indian political officer, wrote, "I see you are going to live in Kent (district in South-East England). You will be among your own people there, for you are a Jat and the men of Kent are Jats from Jutland", and no doubt he was speaking ethnological truth". Dalip Singh died in Paris on October 22, 1893 [18].

The factors such as discussed above may have influenced the Western and other authors to say the following: "Sikhism which drew its adherents from all classes, each of which possessed distinctive manners and customs; the social and numerical preponderance of the Jats, however, carried such weight in the formation of the national character, that the customs of the Sikh, whatever his origin, may now be considered as practically identical with those of the Punjab Jat". (Major Barstow, A.E., [2], pp. 151)

"the virtues of the Jats are identical with those of the Sikhs". (Captain Bingley, A.H. [3], pp. 93)

"The virtues of the Jats are identical with those of the Sikhs, who have come out of this caste (race), and the new creed has added a more military spirit, which is the principal tradition of the creed". (Captain Falcon, R.W. [1], pp. 65).

"If indeed some regulations which are in their (Sikhs) nature purely military be excepted, it will be found, that the Seiks (Sikhs) are neither more or less than Jauts (Jats) in their primitive state". (Francklin, W. [11], pp. 240-241)

"The Jaats (Jats) are said to observe some institutions similar to the Seiks (Sikhs), wear their hair and beards in the same manner, and are part of the same people". (Griffiths, J. [10], pp. 224-225)

"Gobind (Guru Gobind Singh, the last guru of the Sikhs) added religious fervour to warlike temper, and his design of founding a kingdom of Jats upon the waning glories of Aurangzeb's (Mughal Emperor of India in seventeenth and eighteenth centuries A.D.) dominion does not appear to have been idly conceived or rashly undertaken. The emperor perhaps thought that the leader (Guru Gobind Singh) of insurrectionary Jats". (Cunningham, J.D. [6], pp. 69, 72).

"Possessed themselves (Jats) of the Punjab; and strange to say, have again risen to power, for the Sikhs of Nanuk (Guru Nanak, founder of the Sikhism) are almost all of Jit (Jat) origin. The present Jit (Jat) prince of Lahore (Maharaja Ranjit Singh during the time of Col. Tod), whose successor, if he be endued with similar energy, may, on the reflux of population, find himself seated in their original haunts of Central Asia, to which they have already considerably advanced". (Lt. Col. Tod, J. [19], pp. 623 (Vol. I), 138 (Vol. II))

"Uncut hair was a Jat custom". (Professor Pettigrew, J. [20], pp. 25)

"They (Jats) brought with them certain institutions, the most important being the pancayat (panchayat), an elected body of five elders, to which they pledged their allegiance. Every Jat village was a small republic". (A well known Sikh scholar Khushwant Singh [21], pp. 14-15).

#### 4.11 Description of the Jats Sikhs by British Military Officers

During British rule in India, the government periodically assigned the task, of producing handbooks to new recruit Sikhs for military service, to various military officers: Captain Falcon, R.W. [1] (A.D. 1896), Captain Bingley, A.H. [3] (A.D. 1899), and Major Barstow, A.E. [2] (A.D. 1928). Some of the descriptions of the Jat Sikhs given in these Military documents are as follows:

"The Sikh Jat is generally tall and muscular, with well shaped limbs, erect carriage, and strongly marked and handsome features. The Jat Sikhs have always been famous for their fine physique and are surpassed by no race in India for high-bred looks, smartness, and soldier by bearing. They make admirable soldiers, when well led, inferior to no

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native race in India, with more dogged courage than dash, steady in the field, and trustworthy in difficult circumstances. The mass of Jat Sikh population may fairly be said to be contented and law-abiding [2]".

"The Jats of the Punjab proper (in modern Punjab almost all of them belong to the Sikh faith) have been truly described as the backbone of the province by character and physique, as well as by numbers and locality. They are stalwart sturdy yeomen, of great independence, industry, and agricultural skill, and collectively form perhaps the finest peasantry in India.

Sturdy independence, and patient vigorous labour, are perhaps the strongest characteristics of the Jat Sikhs. The typical Jat Sikh is faithful and true to his employer, seldom shows insubordination, and with a good deal of self-esteem has higher standard of honour than is common among most Orientals [3] "tribes (clans) of the Jats from whom sprang the Sikh, these are typical Jats of the Punjab, which include those great Sikh Jat tribes (clans), who have made the race so renowned in recent history, occupying great Sikh states of the eastern plains [1]".

#### 4.12 Participation of Jat Sikh soldiers in World Wars

A large number of Sikh soldiers fought on the side of Great Britain during both the First and Second World Wars. The recruitment policy concerning the Sikh soldiers into the British India Army appears to have been heavily biased towards the Jat Sikhs. For example, three handbooks [1-3] produced for the British India Government basically covered material concerning the Jat Sikhs and explicitly made statements such as follows:

Captain Falcon, R.W. [1], pp. 81, 106:

"if military service is made the exclusive right of Jat Sikhs and a few outcasts, still the

Jat must ever be the main source for recruits, as he far and sway outnumbers the other castes, and possesses as a class qualities which no other caste can claim. If, too, a Sikh belonging to a good Sikh tehsil (sub-district), does not give the name of a well known Jat Sikh tribe (clan) as his, he is pretty sure not to be a Jat".

Captain Bingley, A.H. [3], pp. 111:

"a man will say he is a zamindar (landlord) or Jat and that he ploughs, to which fact the horniness of the palms of his hands will certify, he may be claiming to be a Jat".

Major Barstow, A.E. [2], pp. 180-181 and 2:

"Jat Sikhs sent a very high percentage of their eligible men to army. Units whose standard prewar (World War I) were 5 feet 9 inc with proportionate chest development were through force of circumstances obliged to take men at 5 feet 3 inc and moreover instead of maintaining a Jat Sikh standard were required to open their ranks to every kind of. Out of ten Punjabis, nine live in villages and; it is from these plains, from the great tribe of Jats, that our recruits are obtained".

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Professor Joyce Pettigrew [20] added, "the army (British India Army) had recruited only Jats (Jat Sikhs) and had ben closed as an occupation to". Furthermore, Philip Mason [22] says "Most Sikhs-particularly in the army-are descended from Hindus who were Jats by caste before their conversion (to Sikhism). They make good soldiers".

British military officers appear to have regularly used the term "Jat Sikhs", for example, General Sir MacMunn [14] on page 4 of his book wrote regarding the arrival of the British Indian Army in France during World War I, "The martial races shall stride across the stage as they swung through Marseilles (France) with half the girls of France on their arms that Marseilles that went beside itself to see the smoke stacks and masts of the mighty. Armada that brought the Army of India. The Jat Sikhs mighty and curled of bears, kin perhaps of the men of Kent (a district in England), the Jutes from Jutland".

#### 4.13 Books on Jat Sikhs

There are at least four books which are fully or partially devoted to the subject of Jat Sikhs. All of those books were written by western authors: Captain Falcon [1] (A.D. 1896), Captain Bingley [3] (A.D. 1899), Major Barstow [2] (A.D. 1928), and Professor Pettigrew [20] (A.D. 1975).

Under the orders from the British India Government, Captain Falcon [1] prepared his handbook on Sikhs for the use of regimental officers.

This is a 142 page book and is divided into six chapters: Introductory and explanatory (Chapter 1), The Sikh religion (Chapter 2), on Caste as affecting Sikhs (Chapter 3), Manners and Customs (Chapter 4), Districts (Areas), Castes, and Tribes, with relation to their value for military purposes (Chapter 5), and Notes on recruiting (Chapter 6). All the chapters of the book cover substantial amount of material on Jat Sikhs and in particular Chapter 5 encompassing about one third of the book, is devoted to Jat Sikhs and provides information on Jats in all the districts of Punjab. The information covers Jat clan names and their location, population, a number of villages belonging to specific clans, and so on.

In 1899 Captain Bingley [3] compiled, under the orders of the Government of India, another handbook for the Indian Army on Sikhs. The book is made up of 121 pages and is divided into five chapters plus an appendix: History and origin (Chapter 1), classification and geographical distribution (Chapter 2), Religion customs, sects, festivals, and fairs (Chapter 3), Characteristics (Chapter 4), Recruiting (Chapter 5), and List of districts and tehsils (sub-districts) with their relative value as recruiting grounds and the principal tribes (Jat clans) found there in (Appendix A), and List of the principal fairs held in the Sikh recruiting area (Appendix B).

Throughout the book, the emphasis is on Jats and also traces the history of the Jats from their forefathers, the Scythians of the Central Asia. Also the book provides information on over thirty principal Jat clans (Gill, Mann, Her, Bains, Dhillon, Virk, Bhullar, Bal, Bath, Chima, Chahil, Deol, Dhaliwal, Grewal, Chaman, Goraya, Hinjra, Hundal, Khaira,

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Kang, Malhi, Khosa, Pannun, Randhawa, Sahi, Sahota, Sohal, Sansi or Sindhanwalia, Sidhu, Sandhu, Tarar, Varaich, Chung, Bajwa, and Aulak) and names of Punjab districts occupied by various Jat clans.

In 1928, Major Barstow [2] revised the handbook on Sikhs by Captain Bingley [3] upon the request of the Government of British India.

Major Barstow's book is composed of ten chapters plus an appendix divided into six parts. This is certainly a comprehensive book on Sikhs and again its emphasis is on Jat Sikhs.

The chapters of the book are entitled Introductory (Chapter 1), Origin of Sikhism and its history (Chapter 2), Distribution of Sikhs: ethnological and ethnographic glossary of castes (Chapter 3), Salient features of the lives of the Gurus (founders of the Sikhism) (Chapter 4), The Sikh religion (Chapter 5), Sikh sects and sub-divisions of the Jat Sikhs (Chapter 6), Customs (Chapter 7), Characteristics and Matters pertaining to village life (Chapter 8), Agricultural (Chapter 9), and Recruiting (Chapter 10). Similarly, the appendices are entitled List of districts, etc., showing relative value of Sikh recruiting grounds (Appendix 1), Description of the "Adi Granth" (Sikh holy book) and "Daswen Padshah ka Granth" (holy book written by the tenth Guru of the Sikhs) (Appendix 2), Rites of initiation in Sikhism (Appendix 3), The Sikh Gurdwara (Church) Act, 1925 (Appendix 4), The Caste System (Appendix 5), and The Tankha Nama, or letter of fines or restrictions on Sikhs (Appendix 6).

The book covers briefly the history of the Jats from their Scythian origin, Jat clans of various districts of Punjab and their population in each district as per the Census returns of A.D. 1911, Jat characteristics, etc. The districts covered are Ludhiana, Ambala, Patiala state, Nabha state, Ferozepore, Faridkot State, Hissar, Amritsar, Lahore, Sialkot, Gurdaspur, Gurjarnwala, Jullundur, Kapurthala State, Hoshiarpur, and Jind State.

The book by Professor Pettigrew [20] published in 1975 is totally devoted to Jat Sikhs. It contains 272 pages in seventeen chapters, and an appendix divided into eight sections. The chapters are grouped into three parts: Part I: The environment (Chapter 1), Part II: Sikh Jats (Chapters, 2-5, and Part III: Factionalism (Chapters 6-17).

The titles of the chapters are Introduction (Chapter 1), Perspective on community studies (Chapter 2), Significant events in Jat history (Chapter 3), Patterns of allegiance I (Chapter 4), Patterns of allegiance II-Sikh Jat families (Chapter 5), The Structure of coalitions-factions at all levels (Chapter 6), Vertical links of a state leader with a national leader (chapter 7), The relationships of the Chief Minister (of Punjab) at state level (Chapter 8), The Kairon-Rarewala (two powerful Jat politicians) rivalries (Chapter 9), The general nature of factional rivalries in rural areas (Chapter 10), Factional participants in the local area (Chapter 11), Vertical links between leaders of the faction in the local area and those at state level (Chapter 12), The factional attachments of village participants (Chapter 13), Relationships between village participants and local

area leaders (Chapter 14), Factions in competition (Chapter 15), Assessment (Chapter 16), and Personal postscript: real people and images (Chapter 17).

4.14 Historical and Political Figures of the Jat Sikhs in Punjab Some of the well-known Jat Sikhs of the Sikh history are Baba Deep Singh (a Sandhu Jat), Bhai Bala (a Sandhu Jat), Baba Buddha (a Randhawa Jat), Bhai Dharam Singh (a Jat), Bhai Mani Singh (a Jat) and Mehtab Singh (a Bhangu Jat). Two of the well known Jat Sikhs of the early part of the twentieth century were Shahid Bhagat Singh (a Sandhu Jat), Colonel Gurbaksh Singh Dhillon (a Dhillon Jat) and General Mohan Singh of the Indian National Army (INA).

All but one or two Chief Ministers or Premiers of the Punjab state have been Jat Sikhs: Partap Singh Kairon (a Dhillon Jat), Gurnam Singh (a Grewal Jat), Lachhman Singh Gill (a Gill Jat), P.S. Badal (a Dhillon Jat) and etc. Examples of the Jat Sikhs who held important portfolios in the federal government of India are Baldev Singh (first defense minister of the independent India), Sawarn Singh (a Purewal Jat and served as Foreign and Defense Minister of India), Dr G.S. Dhillon (a Dhillon Jat and served as speaker and Transportation Minister of India).

#### 4.15 Jat Sikhs in Western Countries

Over the last hundred years, many Jat Sikhs have settled in various Western countries: Canada, the United States, Great Britain, Australia, New Zealand, etc. In fact, at least 80 per cent of the Sikhs settled in these countries belong to the Jat ethnic background. Some of the Politicians belonging to the Jat Sikh background in Canada and the United States are Moe Sihota (a Cabinet Minister of British Columbia), H. Dhaliwal (Parliamentary Secretary for Fisheries and Member of Parliament of Canada), G.S. Mahli (Member of Parliament of Canada), Dr. G.S. Cheema (former member of the Manitoba Legislative Assembly), U.S. Dosanjh (Member of the British Columbia Legislative Assembly), H.S. Lalli (Member of the British Columbia Legislative Assembly), H.S. Sohal (Member of the Alberta Legislative Assembly), and I.S. Dhillon (former Assistant Secretary of Transportation of the United States and now a candidate for the U.S. House of Representatives).

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## History and Study of the Jats following the Two Great Faiths of South Asia

Majority of the Jats in South Asia follow the Hindu and Muslim faiths: their population in each of these two religions is at least 10 million. They have followed these two great religions of South Asia for centuries but have maintained their ancestral Jat characteristics. For example, Sir MacMunn [1] wrote in 1932, "enthusiastic support of the British Government and devoted and distinguished service in the World War (1) has been the reply of the modern Jat, whether Sikh, Hindu or Moslem in religion".

Today, most of the Hindu and Muslim Jats live in two separate countries: India and Pakistan, respectively. In India most of them reside in Haryana province and in Pakistan their main concentration is in Punjab. Many of the Muslim Jats living in Pakistan have same clan names as the Sikh Jats. For example, Bajwa, Randhawa and Cheema. Similarly many of the Hindu and Sikh Jat clan names are the same. One typical example is the clan name: Mann. These common clan names among the Hindu, Muslim and Sikh Jats are the important proof of their common ancestry or ethnic background.

The author has very little information on the history of the Jats belonging to the Muslim faith but it does not mean that their historical contributions are of less importance than that of other two groups. They were also in positions of power. For example, as recently as the 1940s, the Premier of the undivided Punjab was a Muslim Jat. In the field of folklore of the Punjab, the love stories [2] of the Hir-Ranjha and Mirza-Saiba are the shining examples of the Muslim Jat influence over the Punjab culture. Some material regarding the Jats following the Islam faith is available in the following documents:

• [[A. H. Bingley]Bingley, A.H.], History, Caste & Culture of Jats and Gujars, reprinted by Ess Ess Publications, New Delhi, India, 1978, first published in 1899. • Barstow, A.E., The Sikhs: An ethnology, reprinted by B.R. Publishing Corporation, Delhi, India, 1985, first published in 1932. • MacMunn, G., The Martial Races of India, reprinted by Mittal Publications, Delhi, India, 1979, first published in 1932. • Pradhan, M.C., The Political System of the Jats of Northern India, Oxford University Press, London, 1966. • Habib, I., Jatts (Jats) of Punjab and Sind, in Essays in Honour of Dr. Ganda Singh, Punjabi University Press, Patiala, Punjab, 1976, pp. 92-103. • Burton, R.F., Sindh and the Races that Inhabit the Valley of the Indus, reprinted by Oxford University Press, Karachi, 1975, first published in 1851, pp. 246-365, 411.

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• Rose, H.A., Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province, 2 Vols., reprinted by the languages Dept., Patiala, Punjab, 1970, first published in 1883. Today, it is the followers of the Hindu faith who are simply known as Jats in comparison to their brethren who are called Jat Sikhs or Moslem Jats. They were an important power in the declining days of the Moghul empire in India [1]. The starting point of the Haryana Jat History

may be taken as the end of the twelfth century when Jatwan, the leader of the Haryana Jats revolted against the authority of the day [3]. During the period from the twelfth to the seventeenth century, the Jats remained relatively quite. However, in the 1660s, the Jats revolted against the imperial authorities under the leadership of the Gokla Jat. Gokla was able to muster 20,000 warriors to battle against the forces of the reigning Emperor but was captured by the authorities and put to death in Agra (a city in India).

In 1686 Rajaram, son of Bhajja Singh, belonging to the Jat clan of Sinsinwar united his clan members and others, and provided them an able leadership. He constructed small forts at advantageous locations amidst the almost trackless jungles of the Jat country. Rajaram Jat was quite successful in closing the roads to the traffic and plundering the country side (This strategy is appeared to be in the Jat genes, for example, they practiced the same in Sind [3,4] and in Iraq [5]) and ultimately putting end to the imperial authority in Agra district. The success of Rajaram was shortlived and he was shot dead by the musketeer of the Mughal emperor hiding in a bush on July 4, 1688 [3]. Bhajja Singh, the father of Rajaram, assumed the leadership of the Jats after the death of his son. The Emperor appointed Bishun Singh Kachhwa, the king of Amber (Jaipur, Rajasthan) as the commander of Mathura (a city in North India) for patrolling the Jat areas. Bishun Singh was quite successful in putting down the Jat rebellion, keeping peace for some years [3].

After the death of Bhajja Singh, the leadership of the Jats was taken over by his other son, Churaman (1695-1722) younger brother of Rajaram. It may be said it was Churaman who built the Jat power, which became an important factor in the fate of northern India during the eighteenth century. In a short period, Churaman built his strength to 500 horsemen and 1000 infantry and also another Jat leader joined him with 100 horsemen [6]. Subsequently, Churaman commanded an army of 14,000 soldiers. He was very bold and daring and used to plunder royal trains carrying treasures and jewels [7]. One important example of the Jat plundering is that in 1707 Churaman and his followers plundered Bahadur Shah's (Moghul Emperor) camp during the battle of Jajau [8]. In 1722, Churaman, the chief of Bharatpur, was attacked by a Rajput chief of Jaipur (Rajasthan), known as Raja Jai Singh, under the order of the Mughal Emperor and ultimately, Churaman was succeeded by his other brother, Badan Singh for his services to the Rajput chief. It was Badan Singh who built the forts of Bharatpur and Waira [9]. It was not long when Badan Singh turned the table against the king of Jaipur with, the help of rebels of Mewat. In the end, the Jaipur Chief purchased peace on Badan Singh's terms [6]. Badan Singh, subsequently, passed the governing reigns to one of his sons named, Suraj Mal and lived the remainder of his life in seclusion and peace until his death in

1760. Imad-us-Saadat [6] describes Suraj Mal "Though he wore the dress of a farmer but was the "Plato" of the Jat tribe".

In 1737, the Jats seized a significant portion of the Agra and Mauthra districts [8]. By the year 1764 Jats under the leadership of Suraj Mal made themselves the master of the valley of the Jamna river. In the same year, Suraj Mal, while on a hunting expedition near Delhi, was ambushed and killed by the enemy soldiers. At the time of the death, Jats possessed beside the original principality of Bharatpur, the following districts [3]:

1. Agra 2. Mathura 3. Gurgaon 4. Dholpur 5. Rohtak 6. Meerut 7. Aligarh 8. Farrukhnagar 9. Mainpuri 10. Mewat 11. Rewari 12. Hathras 13. Etah Suraj Mal's main military strength was composed of the following [3]:

- Over 25,000 infantry • 15,000 cavalry • 5,000 horses and 60 elephants for the warfare • Over 300 pieces of cannon

Jats built a magnificent tomb in the memory of Suraj Mal. In fact, General Sir Sleeman

[10] remarked, "The tomb of Suraj Mal, the great founder of the Jat power at Bharatpur, stands on the north-east extremity of this belt of rocks, about two miles from the town, and is an extremely handsome building, conceived in the very best taste, and executed in the very best style". Suraj Mal was succeeded by one of his sons, Jawahir Singh. Qanungo [3] wrote, "The unrealised dream of Suraj Mal build a powerful Jat confederacy extending from the Chambal to the Ravi river (Punjab) thus dominating the whole of the north India became an accomplished fact with the establishment of close ties between Jawahir Singh and the Sikhs (Sir Sleeman [10] remarked, "The Sikh is a military nation formed out of the Jats". It is to be noted that the Sikhs are mostly (over 70 percent), but not all, Jats), they jointly defeated Marathas (Hindus from Bombay area) under their chief Holkar and the successful resistance of the Sikh commonwealth against the Abdali (Afghan invader)".

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A note in Ref. [3] said, "Jawahir Singh kept a large and well disciplined army trained by European captains such as Somru and M. Rene Madac and in 1767 a famous French general joined his forces". Jawahir Singh was assassinated in 1768 in Agra and was succeeded by his infant son Keri Singh but Nawal Singh, the brother of Jawahir Singh acted as Regent. Nawal Singh died in 1775 and his brother Ranjit Singh succeeded him. In 1803, Ranjit Singh formed an alliance with the British and provided 5,000 troops [8]. However, in 1804, Ranjit Singh's Forces defeated the British force under the command of Colonel Monson. In fact, on this very episode Major Bingley [8] wrote, "All our efforts, however, to take Bharatpur by storm, proved fruitless and after the failure of these attempts with a loss of 380 killed and 1894 wounded, the siege degenerated into a mere blockade. The success of the Jats may be chiefly attributed to the failure of Lord Lake's first assault". This may have led General Sir Sleeman [10] to say "in the midst is the handsome tomb of Ranjit Singh, who defended Bharatpur so bravely against Lord Lake's army".

Eventually Ranjit Singh made peace with the British and died in 1805. After Ranjit Singh Bharatpur most Jats remained friendly towards the British. Others, formed band of robbers, and later became known as Pindaris [8]. These bands devastated Rajasthan and Central India from 1805 to 1816. The name of one celebrated leader of those bands was a Jat called Chitu. For a long time Chitu defied the powerful armies sent against him and his Jat followers. Eventually, Chitu was killed by a tiger in the jungle near Asirgarh [8]. Jats rebelled against the British rule in 1809 and 1824 which subsequently led to the raising of their fortifications of Bharatpur to the ground in 1825 by the British.

In the later years, Jats proved good and faithful soldiers for the British crown. For example, Lt. General Sir MacMunn [1] wrote, "Hindu Jat came to such a great fame in the World War 1, for one of their battalions to receive the title of "Royal". General MacMunn goes on to state, "The modern Jat like the Jat Sikh is solid and unimaginative, but never forgets what he has once learnt. He is sturdy and independent in character and does not subscribe". Interestingly, on page 47 of his book Sir MacMunn

[1] quoted a statement concerning Jats, coming from some segment of the Indian society, during the British rule, "If you will become Fidei Defensor and general kicker of dust, against the British, then perhaps it will be possible to admit that the Jats were wrongfully and negligently regarded as having no Rajput (son of the rulers) status, and the matter can be put right". Sir Sleeman reports that Jats and Jat sikhs tended to intermarry. For example, he wrote, "The Raja's (King of Balamgarh) young sister had just been married to the son of the Jat chief (a Sikh and Sidhu Jat) of Nabha, who was accompanied in his matrimonial visit (barat -a group of guests attending the wedding from the bridegroom side) by the chief of Ladhaura, and the son of the Sikh chief (a Sidhu Jat) of Patiala".

## 5.1 Jat/Rajput Relationship

According to Sir Ibbetson as quoted in Ref. [10] the distinction between Jat and Rajput (son of king) is social rather than ethnic. Jat practices widow marriage but the Rajput does not. Colonel Tod [11] said, "In all the ancient catalogues of the thirty-six royal races of India the Jit (Jat) has a place, though by none is he ever styled "Rajput". In fact, on page 69 of his book (Vol.1 ) he provides a table of the thirty-six royal races. According to the table Dahiya (Dahae) Jats, in particular, are listed separately as one of the thirty-six royal races of India.

On this very issue Tod [11] wrote, "Dahiya is an ancient tribe, whose residence was the banks of the Indus (river), near its confluence with the Sutlej (river in Punjab); although they retain a place amongst the thirty-six royal races, we have not the knowledge of any as now existing. They are mentioned in the annals of the Bhattis of Jessulmer (in Rajasthan province of India), and from name as well as locale, we may infer that they were the Dahae (Scythian Jats) of Alexander".

It is to be noted here that the Dahiya are a well known Jat clan and the author [12] of an excellent book on Jats is himself a Dahiya.

Furthermore, Bingley [8] said they can still be found in Harayana province's districts of Rohtak, Karnal and Gurgaon in India. It appears that Col. Tod was not fully aware of all the existing Jat clans as his book was written in 1829.

With respect to Jat-Rajput connections Dahiya [12] said, "The change of Jats/Gujars into Rajput began after the seventh century A.D. because of the revival of orthodox Hinduism at the cost of egalitarian Buddhism. These people, mostly headed by royal houses, who were formally converted by the Brahmans (Hindu priests) by Agni (fire) stoma and other sacrifices, were called Rajputra (son of king) or new Rajputs are but formally Hindunised Jats and Gujars. Those who refused to accept the conditions and dictates of rigid Brahminical (Hindu priest's) order, were not formally converted and therefore, they remain, to this day, the same Jats, Gujars and Avars/Abirs (Ahirs) of Central Asia Scythians". He added, "at Mount Abu in Rajasthan province, India, and many of the newcomers were 'purified' by the fire. They were given the name Rajputra, meaning the royal princes or the sons of the kings which they already were".

Similar sentiments were also expressed by Col. Tod [11] and Captain Bingley [13], respectively, "The Agnicoonda (creation place of the fire born Rajputs) is still shown on the summit of (mount) Aboo, where the four races (of Rajputs) were created by the Brahmins to fight the battles of Achilles and polytheism, against the monotheistic Buddhists, represented as serpents or Takshacs" and "The Ancestors of the four agnacular or fire tribes of Rajputs are generally considered to have been Scythians warriors who assisted Brahmans in their final struggles with the Buddhists and were admitted into the ranks of the "twice born" as reward for their services to Hinduism. Some sort of story being necessary to account for their origin the Brahmans bestowed upon them the title of "fireborn" to distinguish them from the original Rajput races".

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## 5.2 Books on Jats

There are three books in English which are concerning Jats: History, Caste & Culture of Jats and Gujars by Bingley [8], History of the Jats by Qanungo [3], and the Political System of the Jats of Northern India by Pradhan [14].

The book by Bingley first appeared in 1899 contains 128 pages and is divided into four chapters plus an appendix. Chapter 1 essentially traces the history and origin of the Jat people (this includes Hindu, Muslim, and Sikh Jats). Also, it presents a detailed history of the Jats of Bharatpur specifically and the surrounding areas. Chapter 2 provides classification and geographical distribution of Jats and Gujars (a people also related to Jats). Population and clan names of the Jats living in Hoshiarpur, Hissar, Rohtak, Karnal, Gurgaon, Bikaner, Jaipur, Saharnpur, Muzaffarnagar, Meerut, Aligarh, Agra, Mathura, Bharatpur, and Dholpur districts of India are given. Chapter 3 covers religion, customs, and religious festivals of the Jats and Gujars. The characteristics of both Jats and Gujars are described in Chapter 4.

These include family life, dress, ornaments, the Jat village life, morality, personal habits, law of inheritance, and so on. The appendix is divided into two parts. Part 1 provides information on fairs and part 2 lists principal clan names of the Jats in an alphabetical order.

The second book on Jats alone in English was written by Professor K.R. Qanungo [3] in 1925. The book is composed of 205 pages and contains the following chapters and appendice:



- Chapter 1: Origin and Early History • Chapter 2: Jat History in Aurangzib's (Mughal emperor of India) Reign • Chapter 3: Expansion of the Jat Power • Chapter 4: Rajah (king Suraj Mal, an Ally of Nawab Safdar Jang • Chapter 5: Suraj Mal's Struggles with the Marathas (a Hindu people from Bombay Area) • Chapter 6: Ahmad Shah Durrani's campaign (Afghan invader of India) Against the Jats • Chapter 7: Suraj Mal's Great Disappointment • Chapter 8: Reign of Suraj Mal • Chapter 9: Legacy of Suraj Mal • Chapter 10: Maharaja (Great King) Sawai Jawahir Singh Bharatendra • Chapter 11: Reign of Rajah (king) Jawahir Singh • Chapter 12: Civil War • Chapter 13: Regency of Nawal Singh • Chapter 14: Decline of the House of Bharatpur • Chapter 15: Reign of Rajah (King) Ranjit Singh • Appendix (Chapter 8): Details of the Death of Suraj Mal

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- Appendix A: The Theory of the Indo-Scythians Origin of the Jats • Appendix B: The legend About the Yadu Tribe • Appendix C: The Jat Risings During Aurangzib's (Mughal Emperor of India) Reign

The book on Jats by Professor Pradhan [14], appeared in 1966, is composed of 275 pages divided basically into eight chapters plus an Appendix. The titles of the chapters are Economic and Demographic Background (Chapter 1), Shoran (Chapter 2), Kinship Organization (Chapter 3), History (Chapter 4), Political Structure 1 (Chapter 5), Political Structure 2 (Chapter 6), The Effects of Change (Chapter 7), and Conclusion (Chapter 8). This book contains materials from Professor Pradhan's Doctoral Dissertation concerning Jats, in fact, he clearly states on page xi of his book (14) "The present volume is an abridged and revised Ph.D. thesis submitted at the University of London in December, 1961 under the title Socio-political organization of the Jats of Meerut (a district in Uttar Pradesh province of Northern India) Division".

### 5.3 Principal Clans of the Jats

Jat people are composed of many clans [8] and some of those are Alawat, Badwar, Bahinwar, Bora, Chahil, Daghar, Dahia, Dalal, Deswali, Dhaliwal, Dhillon, Gabar, Gaur, Ghatwal, Golia, Haga, Hela, Henga, Hudah, Jakhar, Jhar, Kadian, Khokhar, Maini, Malik, Mann, Mor, Nain, Narwal, Palwal, Penwar, Phor, Phor, Ponwar, Pote, Puniya, Rana, Rathi, Rawat, Sahrawat, Sandhu, Sinsinwar, Tang, Tomar, Tonwar, Tur. Uthwal,

### 5.4 Important Political Figures of the Jats in Post-Independence India

The Jat Community has produced many important political figures in India. In fact, the politics of the Haryana state of India ever since its inception have been dominated by the Jats. One chief minister of the undivided Punjab, just after India became independent, was a Jat named Chhotu Ram. Other important political figures were Charan Singh (Prime Minister of India for a short Period), Devi Lal (deputy Prime Minister of India for a short period), Bansi Lal (Chief Minister of Haryana and Defense Minister of India), and so on.

## 5.5 References:

Chapter 5 -History and Study of the Jats following the Two Great Faiths of South Asia [1].  
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[2]. Temple, R.C., Legends of the Punjab, London, 1893-1901.

[3]. Qanungo, K.R., History of the Jats, reprinted by Sunita Publications, Delhi, India, 1987, pp. 16, 90-91, 101, 111, first published in 1925.

[4]. Al Biladuri, in the History of India: As Told by its Own Historians, edited by Sir Elliot, H.M. and Professor Dowson, J., Vol. 1, reprinted by AMS Press, Inc., New York, 1966, pp. 119, 128, first published in 1867.

[5]. Sykes, P. (Sir and Brig. Gen.), A History of Persia, Macmillan & Co. Ltd., London, reprinted in 1958, first published in 1915, pp. 10-11 (Vol. 2).

[6]. Imad-us-Saadat (written in Persian around 1808), for more information see Qanungo, K.R., History of the Jats, reprinted by Sunita Publications, Delhi, India, 1987, pp. 24-25, 33-34, first published in 1925.).

[7]. Muntakhabu-L-Lubab by Khafi Khan, in the History of India: as Told by Its Own Historians, edited by Elliot, H.M., and Dowson, J., Vol. 7, reprinted by the AMS Press., New York, 1966, pp. 531-533, first published in 1877.

[8]. Bingley, A.H., History, Caste and Culture of the Jats and Gujars, reprinted by the Ess Ess Publications, New Delhi, India, 1978, pp. 16-17, 21, 23-28, first published in 1899.

[9]. Majmu-L-Akhbar by Harsukh Rai, in the History of India: as told by its Own Historians, edited by Elliot, H.M., and Dowson, J., Vol. VIII, reprinted by the AMS Press, Inc., New York, 1966, pp. 360-368, first published in 1877.

[10]. Sleeman, W.H. (Sir and Major General), Rambles and Recollections of an Indian Official, reprinted by the Oxford University Press, Karachi, Pakistan, 1973, pp. 378-379, 476-477, first published in 1844. [11]. Tod, J. (Lt. Col.), Annals and Antiquities of Rajasthan, reprinted by the Routledge & Kegan Paul Ltd., London, 1972, pp. 88, 69, 98, 76 (Vol. I), first published in 1829. [12]. Dahiya, B.S., Jats: The Ancient Rulers, Sterling Publishers Pvt. Ltd., New Delhi, India, 1980, pp. xi (Introduction), 71, 101. [13]. Bingley, A.H.(Captain), Handbooks for the Indian Army: Sikhs, compiled under the orders of the Government of India, Printed at the Government Central Printing Office, Shimla, India, 1899, pp. 8-9. [14]. Pradhan, M.C., The Political System of the Jats of Northern India, Oxford University Press, London, 1966.

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## History of the Alans, Sarmatians, Scythians, Goths and Jutes

Many people find it quite strange concerning the identical or some very similar family names of South Asian Jats and Westerners: Gill, Mann, Bains, Dhillon, Virk or Birk, Lalli, Bhullar or Bullar, Maur or Mor, Her, etc. When many Western and other people come across this situation, the various instant school of thoughts may go through their minds and some of them at occasions are expressed quite openly.

For example, it must have been the South Asian Jats who adopted the Western family names because of British rule in India or through intermarriages.

These logical thoughts are probably the result of the domination of Western influences throughout the world over the couple of past centuries. These conclusions may be true for certain people in certain parts of the world but in the case of the South Asian Jats, these thoughts are simply putting the cart before the horse because the lack of knowledge of the ancient European historical events.

One logical question that may come to mind is that how come one of the greatest warriors of the World (South Asian Jats - for more information on this issue the reader should consult Chapters 4 and 5 containing remarks of various western authors concerning the Jats from the eighteenth century onward) simply adopted the western family names? Furthermore; as per Captain Cunningham [1], several of Napoleon's former military officers and of others such as Allard, Court, and Ventura took employment in Jat kingdoms as well as most of the Jats of South Asia were ruled by the British for less than one hundred years.

Since the eighteenth century, most of the historical events concerning Jats were recorded by the westerner authors themselves and it is nowhere to be found in these records, if any Jat took the British family names. In fact, it was these authors who began documenting the clan names of the Jats, e.g. Gill, Mann, Bains, Dhillon, etc, from the nineteenth century onward [2-4]. Furthermore, many of the British and other eminent writers and/or military officers made remarks concerning the Jats such as follows:

Colonel Sleeman: General Sir MacMunn [5] wrote in his book, "To him (Dalip Singh a Jat and the last king of the Sikh kingdom) his friend Colonel Sleeman, the famous Indian political officer, wrote, " I see you are going to live in Kent (a district in South-East England). You will be among your own people there, for you are a Jat and the men of Kent are Jats from Jutland", and no doubt he (Col. Sleeman) was speaking ethnological truth".

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General Sir MacMunn [5] wrote about the arrival of Indian troops in France during the World War I, "The Jat Sikhs mighty and curled of beard, kin perhaps to the men of Kent, the Jutes from Jutland ".

Professor Owen, F., (A Canadian Professor) [6] wrote, "In the shape of face, stature and general physical build the Sikhs approximates the Nordic type". Over seventy per cent of the Sikhs belong to the Jat background.

Colonel Tod. J. [7] said, "At this time (A.D. 449) the Jut brothers, Hengist and Horsa, led a colony from Jutland and founded the kingdom of Kent (Cant'hi, a coast in Sanskrit, as in Gothic Kanta). The laws they there introduced, more especially the still prevailing one of a gavelkind, where all the sons share equally, except the youngest who has a double portion, are purely Scythian, and brought by the original Goth from the Jaxartes (in Central Asia, the birthplace of the South Asian Jats). Asi was the term applied to the Getes, Yeuts, or Juts, when they invaded Scandinavia and founded Jutland. Now the Su, Yuchi, or Yuti, are Getes according to De Guignes.

Marco Polo calls Cashgar (in North-West China) where he was the birthplace of the Swedes. De. La Croix adds, that in 1691 Sparvenfeidt, the Swedish ambassador at Paris, told him he has read in Swedish chronicles that Cash gar was their country. In Transoxiana (Central Asia) they (Huns or Mongol people) mixed with the Su, the Yuti or Getes (Jats), who were particularly powerful and extended into Europe".

Other obvious factors that counter the Jats adopting Western clan names are that the clan names in question only relate to Jats and no other South Asian people. The probability appears to be much higher for non-Jat south Asians to have western sounding names than the Jats because of the much longer British rule than a mere ninety eight years In the case of most Jats. If It was a pure chance to have Identical or similar sounding names, then how come It Is not applicable to other south Asian people? (A very large number of the Jat clan names are either Identical or similar).

The ancient European historical records and the archeological findings support that the Central Asian people (Scythians, Sarmatians, and Alans) the forefathers of the modern Jats also Invaded Europe In ancient times. Before, we embark upon the historical accounts of the Alans or Alani, Sarmatians, and Scythians In Europe, let us define the meanings of the these three very words using the Canadian edition of the Webster's Encyclopedic Dictionary [8J: .Alans or

Alani [8]: These people are described as, "a barbarian people (Alani) of Persian origin (Western authors categorize all Scythians as Iranian people), living between the sea of Azov and the Caucasus (Central Asia). Driven by the Huns (Mongol People), they penetrated into the Roman Empire then Invaded Gaul (A.D. 406), where one group settled in the region of the Loire. A second group entered Spain and was wiped out (7) by the Visigoths (some of the Goths are also said to be of the Central Asian Origin)". The same dictionary defines Gaul as two regions: Cisalpine (north Italy) and Transalpine (France, Switzerland, Belgium, and the Netherlands).

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Sarmatian [9]: This is described as, "a member of the nomadic Indo-European people (Cousins of the Scythians) who displaced the Scythians (third century B.C.) on the lower Don (river now in Russia). First the enemies and then the allies of Rome, they were displaced by the Goths (also partly Central Asian People) In third century A.D." Scythian [10]: This is described as, "a member of a nomadic Indo-European people who settled in Scythia before the seventh century B.C. and were displaced by the Sarmatians. They were specially noted in warfare for their mounted archers and in art for their rich gold ornaments. They spoke Iranian language (Central Asian)". Scythia is also described in the very same dictionary on the same page as "an ancient region of South-East Europe and Asia".

All of these people (Alans, Sarmatians, and Scythians) were Central Asian or Iranian language speakers. Mallory [11] has said it very well, "Iranian speakers the major Iron Age Nomads of the Pontic-Caspian steppe such as the Kimmerians (7), Scythians, Sarmatians, and Alans (Alan!). The Incredible mobility of these horse-mounted nomads becomes all the more impressive when we recall their westward expansions through Europe. Sarmatians conscripted to defend the borders of Roman Britain (second century A.D.). The Alans as far west as France and forced their way through Spain ". In western literature, all these people are sometimes simply referred to as Scythians.

This may be due to the factors stated by Professor Sulimirski [12], "As per ancient authors, the Sarmatians were not much different from the Scythians in their dress and customs; they also wore trousers, soft leather boots and soft round or pointed caps, though some also went bare headed like many Scythians. (It appears that the Scythian people probably have introduced the wearing of trousers and coats in the West). Both the Scythians and Sarmatians were the western most people of the large complex of Iranian speaking nomads who lived in Central Asia (5th and 6th centuries B.C.)".

Professor Sulimirski [12] goes on to say, "Massagetae ("great" Jats) subdued (3rd and 4th centuries B.C.) almost all the nomad tribes of Central Asia north of the Macedonian frontier ".

Also, according to the encyclopedia Britannica [13], "Massagetae (also a Scythian people), conquered area north of the Oxus river (modern Amu river in Central Asia) and then assaulted their immediate neighbours, the Scythians, in turn a wide-scale nomadic migration was set in motion". The Massagetae appear to have owed their success mostly to the use of armoured cavalry against weaker adversaries.

It may be said that the movement of these nomadic people, especially westward, began as the result of a Chinese ruler's action in the 8th and 9th centuries B.C. against the Massagetae and the Massagetae in turn assaulted their cousins and neighbors, the Scythians.

Eventually the Scythians succeeded in defeating the Cimmerians in the area presently called Ukraine. In later times, the Sarmatians (probably part of Massagetae) from the east pushed toward west and defeated Scythians. After the Sarmatians, the Alans made their way to the West. According to Ammianus Marcellinus (a fourth century A.D. Roman writer) [14], "Halani (Alani or Alans), once were known as the Massagetae. The

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Halani mount to the eastward, divided into populous and extensive nations; these reach as far as Asia, and, as I have heard, stretch all the way to the river Ganges, which flows through the territories of India" .

Professor Thompson [15] supported the accuracy of the Ammianus Marcellinus's accounts of Halani. Furthermore, Professor Tarn [16] of the Cambridge University and Sir Marshall [17] said it was the Massagetae who established the Scythian rule in Punjab and other parts of India before the birth of Christ which lasted for many centuries. Their descendents continued to rule India, off and on, ever since those times and as late as the nineteenth century they were still ruling in North-West India (Jat and Sikh kingdoms). Today, there are at least 30 million people in South Asia who are still known as Jats. More than seventy per cent of Sikhs belong to the Jat background.

One of the most likely reasons for some South Asian Jats to have identical or similar clan or family names to Western ones is the arrival of the Alans as far as France and Spain and their ultimate integration into the local population. It is interesting to note that the Alans reached Gaul in A.D. 408 and the White Huns invaded North-West India in the early part of the sixth century. Historical records indicate that both Alans and White Huns originated from the same area of the Central Asia and also belonged to the Massagetae ("great" Jats) group of the Scythians. Both these people appear to have been more assertive than the other Scythian people. Many

historians say the devastation of India by the White Huns' Invasion paved the way for the colonization of India by the Arabs and other Middle Eastern people, for many centuries to come.

Also, the historical and other evidence indicates the assertiveness of the Alans in the West. For example, Professor Bachrach [18] of the University of Minnesota In his book on the history of the Alans In the west, wrote, "an anti-Alan prejudice which survives In what today Is Normandy (France): cet homme est violent et allain (simple translation: you are a violent man and Alan)". It appears from the historical records and the current data that the majority of the Alans, White Huns, or Massagetae went to Punjab than came to the west. This is probably one of the reasons for a very large number of people (over 30 million) In North-West South Asia who still call themselves Jats.

However, the Jat population is still less than 3 per cent of the total population in South Asia, Alans, Sarmatians, Scythians, Goths and Jutes are discussed below, separately.

#### 6.1 Alans or Alani

According to Ammianus Marcellinus [14], Alans were once called Massagetae and they took their separate name after a mountain range called Alanos In Central Asia. In fact, Dr. Kephart [19] said, the Alani were also known as Thyssa-getae ("small" Jats).

According to Professor Sullmlrskl [12] the Alani movement towards the westward direction from Central Asia started around second century B.C. Some of the other points noted by Ammianus Marcellinus [14] regarding Alans are as follows:

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"Almost all the Alani are tall, handsome, their hair inclines to fair, by the ferocity of their glance they inspire dread, subdued through it is". Jat Sikhs appear to satisfy almost all of these characteristics, even in the case of hair some Jat Sikhs' hair still incline to be fair. However, factors such as colour of hair and skin are the result of these people being In the sun-belt area for over a thousand centuries rather than their hereditary characteristics.

The writings of Major Barstow [20] provide ample proofs of the similarity of the above characteristics.

"The Sikh Jat is generally tall and muscular, with well shaped limbs, erect carriage, and strongly marked and handsome features. They have always been famous for their fine physique and are



surpassed by no race in India for highbred looks, smartness, and soldiery bearing. The Jat Sikhs are manly without false pride, undemonstrative, independent without Insolence, reserved in manner, but good natured and industrious. No one could be associated with them for any time without conceiving both respect and liking for them".

In all respects they (Alani) are somewhat like the Huns (Mongol People), but in their manner of life and their habits they are less savage. In the sixth century A.D. In India, the invading Alani were called "White Huns" because of their Indo-European features- most likely the forefathers of the Jat Sikhs.

"Alani delight in danger and warfare. There the man is judged happy who has sacrificed his life in battle". (modern Sikhs!)

No temple or sacred place is to be seen in their (Alani) country. Strangely, hundreds of years later General Sir Sleeman [21] wrote concerning the South Asian Jats, "There are few temples anywhere to be seen In the territories of these Jat chiefs.

"A naked sword is fixed in the ground and they reverently worship it as their god of war. During the baptizing Sikh ceremony, a double-edge sword is used to stir sweetened holy water, which is later on, drank by the new converts."

"All are born of noble blood, and moreover they (Alani) choose chiefs those men who are conspicuous for long experience as warriors".

Major Barstow [20] writes, "From the earliest times Jats have been remarkable for their rejection of the monarchical principle, and their strong partiality for self-governing commonwealths. One of the names by which they were known to the ancients was Kingless ".

As glorious spoils of the slain they tear off their (enemy) heads". It appears Alani's cousins the Jats in Punjab kept up this tradition, hundreds of years later. For example, Lane-Poole [21] wrote, "To restore order " Mas'ud (11th e Invaded India In 1033 A.D.) appointed Tilak the Hindu to take over the command In the Punjab. This Hindu paragoll

set out to chastise Niyatagin (11'111s person had been Mahmud's -another Invader of India-treasurer). At last the news came that the barber's son (Tilak) had routed Niyaltagin, and that 'the Jats had caught the fugitive viceroy (Niyaltagin) and cut off his head, which they sold to Tilak for a hundred thousand pieces of silver" .

The writings on the cover of Professor Bachrach's [18] book stated that he has demonstrated In his book, "they (Alani) contributed much to the military repertoire of the West, especially the feigned retreat tactic and the role of the cavalry as the primary part of the army".

The additional factors, cited on the cover are Alans were assimilated by peoples In Gaul and Italy; during the fourth and fifth centuries A.D., they served the Roman Empire in a military capacity, In addition their military and political impact In several areas; and they Influenced early medieval artistic styles, literary developments, place names, and personal names.

Another noticeable point concerning Alans is, as per Professor Bachrach [18], "they worshipped or perhaps more exactly, venerated their ancestors. According to Major Barstow [20] Jats worship" Jathera" , or a common ancestor of the clan, to whom a large shrine Is erected In the neighborhood of their village.

According to various ancient writers such as Josephus, Lucan, Lucian, Dionysius and Ammianus Marcellinus Alans were a Scythian people and particularly as per Ptolemy (an ancient Greek Geographer) and Dionysius, they were living in Asia and Europe [18].

Furthermore, another ancient Roman writer Pliny said both Sarmatians and Alans were Scythians, and Lucian remarked the only important different characteristic between Scythians and Alans Is the way they wear their hair: Scythian (longer), Alans (shorter) [18].

In 370s A.D. Huns (Mongol people) Invaded South Russia and at that time the first people they encountered there were the Alans. As a result of this invasion, some of the Alans moved westward. In later times Alans joined their forces with Goths (partly Scythian people) and Huns and then started to plunder Roman territory In Thrace north of Greece, and In 378 A.D. they met the forces of the Eastern Roman Emperor Valens near Adrianople, which resulted in the death of the Emperor and a disaster for his army.

Ultimately, some of the Alans joined the Roman forces during the period of the Western Roman Emperor Gratian (367/375-383 A.D.). As the result of this, the Alans settled in northern Italy, an Alan regiment continued to serve until at least 487 A.D. and by the year 421 A.D. at least one Alan (Ardaburlus) became a general in the East Roman Army [18]. In fact, Maximinus belonging to the Alan background became the Roman Emperor: his mother was an Alan and father, a Goth [18]. Furthermore, Professor Backrach [18] wrote, "Alans may have forayed into Greece early in the 240s A.D. They are said to have defeated the Roman Emperor Gordian III (238-244 A.D.) on the plains of Philippi".

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Alan generals such as Ardaburlus and his son Aspar settled a substantial number of Alans around the Black Sea so they can count on their support at the moment of need. For example, in the eastern Crimea and along the western shore of the Black Sea in lower Moesia some of the Alans allied with the Vandals and opposed Roman domination. After their defeat by Stilicho, the Roman commander in the West, both Alans and Vandals moved northward and east into Germany beyond the Rhine frontier and outside the Roman territory. It is to be noted that some Alans were also under the command of Stilicho at that time.

A group of Alans and Vandals entered Spain in the early 5th century A.D. and continued their raiding and plundering practices to Gaul.

Eventually, some of the Alans crossed into north Africa. Goar the Alan leader who supported the Roman empire settled his Alan followers around Orleans and shifted his capital to the city of Orleans (France) [18]. In Professor Backrach's [18] words, "a substantial number of Alan place names surviving in this area may perhaps be indicating that many of the Gallo-Roman magnates were driven out by the Alans and the toponymical evidence aid us to identify locations where the Alans may have settled: Les Allains, Allainville, Allaincourt, Allains, Allaines and etc." Some of the concluding remarks concerning Alans by Professor Backrach [18] are as follows:

- "Alans became very powerful at Constantinople (modern Istanbul Turkey) and their leaders for a while ruled even though did not reign over the eastern Roman Empire."
- "Alans became Christians, however, up to 450 A.D they were still pagans in the Gaul area."
- "Under the Roman hospitality system the nomadic warrior elites became a settled landholding warrior class (Even today Jats in South Asia are classified as a landholding warrior class)."
- "Among the crumbling ruin of Roman institutions, particularly in Gaul, they (Alans) were in an ideal position which allowed them to become a part of a new medieval aristocracy."

6.2 The Assimilation of the Alans into the Western Society

Alans living in Gaul and other areas did not simply pack up and go back to their homeland in Central Asia but obviously were assimilated into the local population and therefore ceased to exist as an identifiable tribal entity. However, their influence can be felt even today in various areas. For example, the word Alan and its variants such as Alain, Allain and Allan are derived from the Latin word "Alanus", which is still popularly used as a first and last name in the West [18]. (The word Alan or Alani does not appear in any Western sources prior to the first century A.D. [18]).

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Furthermore, the name Goar appeared to be still often used in the surrounding areas of Loire, France. Strangely, it appears that even after their assimilation, Alans and other Scythian groups must have continued to use their clan names, that is probably why the South-Asian Jat clan names. In particular the Jat Sikh Mann, Gill, Bains, Virk, Dhillon and etc are identical or very similar to the western family names. As per the research of Professor Bachrach [18], the Alans living in the Orleanais area started to move westward into Breton-dominated parts of Armorica by the end of the fifth century A.D. During the early middle ages, half a dozen counts and dukes in Brittany were named Alanus, according to the records concerning the life of St. Paul of Leon. In Conomor's Armorican lands people spoke four different languages indicating that the descendants of the Alans were still speaking their Central Asian mother tongue [18].

Many medieval stories explaining the origin of the people of Europe give special prominence to the Alans. For example, according to some researchers, Nennius in his works, entitled *Historia Brittonum*, (explaining the origin of English people) appeared to have incorporated the works of a priest of Alan descent, around 550 A.D., residing in Armorica.

As per Professor Bachrach [18] the story reported in *Historia Brittonum* accords to Alan people, "a position of primacy vis-a-vis the other peoples of Europe". The story's basis is the biblical tradition i.e., Noah's son Japheth repopulated Europe after the flood and his heir called Alanus was the first man to dwell in Europe. Furthermore, various peoples of Europe are descended from Alanus's three sons called Neugio, Hlscun, and Armenon [22,23]. Strangely, Mujmalu-T-Tawarikh [24] written in the eleventh century A.D. by an Arab or a Persian author also said, "The Jats and Meds (Mands, also a Jat clan) are, it is said, descendants of Ham (the son of Noah)".

In any case, with respect to Alans, in Professor Bachrach's [18] words, "the acceptance of the story by a ninth century A.D. British historian with a strong interest in Armorica only suggests that Alan influence in Brittany was still live and well". Furthermore, in the Celtic-dominated culture of Armorica the Alan assimilation followed a reciprocal process. For example, in the area of military tactics, Alans exerted profound influence on Roman and Armorican cavalry developments.

It appears from historical and circumstantial evidence that the descendents of the Alans or of other Scythians also went to the British Isles and Ireland. Examples of historical and circumstantial evidences are as follows:

As per Refs [18,25,26], "St. Alan of Corlai is said to have visited the British Isles and Celtic tradition attributes him several successful sons".

In Dr. Kephart's [19] words, "Not only does the array of historical facts but also repeated allusion In Irish history to Scythia as the place of origin". On page 426 of his book Dr. Kephart [19] wrote, "Saint Patrick, in his confession, refers to the Scotti the conquerors, masters, military men as the nobility or gentry but St. Patrick nowhere mention them as

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the native Irish other than "Hlberlonae" and he says that their place of origin was Scythia".

In a book by Coghlan, R., Grehan, I. and Joyce, P.W. [27], they said the forefathers of Irish people with family the name "Dillon" arrived in Ireland from Brittany, France 800 years ago and ever since then they have merged with the local Irish population.

In Brittany, they were called "de Leon". Brittany is the very place where Professor Barhrach's research indicates that the Central Asian Alans also settled. "Dhillon" Is also a prominent family name of the Jat Sikhs, the cousins of the Alans. Also, Ref. [28] indicated that the Dillons were warriors, "During the French Revolution Theobald, Count Dillon, a Field Marshal of France who had fought In the American War of Independence, was its colonel". Another point to note Is Dillon's Cout of Arms contains a picture of a lion. Lions are only to be found In Central Asia and South Asia. Factors such as these raises a strong possibility that the Irish Dillons also belonged to the Alan ancestry.

With respect to the Alans In Central Asia and surrounding areas, according to Refs. [12, 19,28] some descendants of the Alans known as Ossetes still live in the Terek region of the north Caucasus numbering about one million. According to Dr. Kephart [19], the former Soviet Leader Josef Stalin (parental surname Dzugashvili) was of Ossetes ancestry on one side".

Arrian, the legate of Cappadocia (also an ancient eminent historian) under the Roman Emperor Hadrian (117-138 A.D.), in 134 A.D. conducted a military campaign against the Alans. He documented historical events concerning Alans in his works called *Alani* (History of the Alans). Unfortunately, only a fragment (*Acies contra Alanos*) of his works has survived and its English translation is available in Ref. [18]. In this document Arrian refers to Alans as Scythians.

It may be said, leaving aside the fact that both French and Punjabi languages belong to the Indo-European or Indo-Aryan group, there are several words in Punjabi, which are almost identical to French, for example, Roti (Bread) (French: "Roti"), Kameez (Shirt) (French: "Chemise"), dix (ten) (French: dix), and Tu (you-in casual conversation) (French "tu" means causal you). This could be the direct result of the Alan influence in France. Furthermore, we echo Professor McGovern's [29] words "The Sakas (Scythians or Massagetae) like their neighbors, the Alani, were destined to play an important role in later history. But whereas the Alans spread westwards into Europe, the Sakas chose the lands to the South at one time were lords of much of Eastern Iran and Northern India (Punjab, etc.)".

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### 6.3 Alan Place Names

Alans came to Italy, France, Spain, etc and surviving places in these countries witness the lasting Alan influence. There are still several Alan place names in Spain, which indicate that the Alan influence there was not totally eradicated by the Visigoth domination [18].

According to Professor Sulimskii [12] some Alans settled in Lusitania, modern Portugal and Spain west of Madrid. The modern city of Milan in Italy is in midst of various Alan settlements dating back to fifth century A.D. [18].

Some of the existing Alan place names in the Western countries are Allanville (Haute- Marne, France), Alagna (Com. Pie monte, Italy), Alain (Loire-Inferieure, France), Alaincourt (Eure, France), Alan (Haute-Garonne, France), Alancon (Drome, France), Landriano (Pavia, Italy) formerly Alan d'riano in twelfth century, Lanet (Aude, France), in 1320 A.D. was called Alanetum, and Breche d'Allanz (Hautes-Pyrenees, France). For more information on the above names and more of such names see Ref. [18] page 137. In fact as per Ref. [12] there are over thirty French place names connected with Alans or Sarmatians.

### 6.4 Sarmatians

These people were the eastern neighbour of the Scythians around 300 B.C. or earlier. As per Professor Rostovtzeff [30] of the Yale University and other historical sources [12] there is absolutely no doubt that the Sarmatians were the Central Asians belonging to the Indo-Iranians (Indo-European) group and near relations of the Scythians. Furthermore, the descriptions of the

Sarmatian army provided by the ancient writers such as Arrian, Tacitus, Josephus, Strabo, Ammianus Marcellinus, and Pausanias were very similar to that of the Parthians (another Scythian people) [30]. It was the Sarmatians who uprooted the Scythians rule in Southern Russia and Ukraine in the second century B.C.

In fact, Professor McGovern [29] of the North Western University has said it very well, "The decay and eventual downfall of the Scythians was due almost entirely to Invasion by their distant kinsmen, the Sarmatians. It is to be noted here that even If we only consider the location of the Sarmatians in Central Asia, they were the next door neighbours of the Massagetae ("great" Jats) and thus, they were more likely a branch of them". Another Important fact is the evidence of researchers such as Professors Sulimirski [12J and Mongait [31J. The Alans were a group of Sarmatians and, In fact, Mongait said, "In the second century B.C. one of the Sarmatian tribes, the Alans, began to play an important role in history and gradually their name replaced that of the Sarmatians". According to the works of Hippocrates, an ancient Greek Doctor and writer, the Sarmatian women served as warriors and priestesses [12J. In partial support of this assertion as per Herodotus [32J, the forces of Tomyris, the queen of Massagetae, defeated and killed the Persian Emperor Cyrus the Great.

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In their dress and customs, the Sarmatians did not differ much from the Alans and Scythians, they too wore soft leather boots, trousers, and pointed caps. Historical records also show some Sarmatians also served in the Roman army and others were settled by the Romans along the Rhine frontier. According to Ref. [18] these Sarmatian military colonists (laeti) established, "colonies from Amiens in the north through Sermaise (Oise), Sermoise (Aisne), Rheims, Serriers (Marne), Sermaizeles Bains (Marne), and Langres in the South".

In 169 A.D. the Sarmatians crossed river Danube and invaded Pannonia, but at a later stage were defeated by the Roman Emperor Marcus Aurelius (161-180 A.D.) and after his victories over the Sarmatians he took the title "Sarmaticus". As a result of their defeat, the Sarmatians were forced to reside at distance from the Danube and to contribute 8,000 cavalymen to the Roman forces. Out of these 8,000 cavalymen, Rome sent 5,500 to Britain to safeguard their interests. In a unit of 500, these cavalymen were stationed on the northern border. So far, archeologists have uncovered at least four such sites in Great Britain [12, 33-34]. In Professor Sulimirski's words, "The descendants of those (Sarmatians) who came to England In 175 A.D. probably still live somewhere in the country".

In the early centuries of the Christian era Poland was known as Sarmatia [19J and a vague tradition of Sarmatian origin still lingers among sections of the Polish nobility as well as an

Increasing discovery of Sarmatian objects in that country is other evidence of the Sarmatian Influence [12]. As a concluding remark Professor Sullmrlskl [12] said, "Sarmatians were dispersed all over Europe and ultimately absorbed by the local population thus losing their identity".

## 6.5 Scythians

Herodotus [32] In the fifth century B.C., was the first historian to give detail accounts of Scythians occupying the area north of the Black Sea, modern Ukraine. As per Herodotus [32] and other authors [13, 35-37], the Scythians of Asia were defeated by their powerful cousins Massagetae, as a result, they (Scythians) moved westward and attacked and subdued Cimmerians residing in the area north of the Black Sea. The Scythians' supremacy lasted in this area over 600 years until their brethren, the Sarmatians, uprooted them. During their rule Scythians occupied much of Persia and forced the Egyptian ruler to purchase peace on their terms. Scythians were tall people [28] and spoke one of the Iranian group of languages [31]. As per the findings in their graves, Scythian males were warriors and mounted archers. They carried short iron swords (daggers), and six-foot lances with large iron points [31].

Scythians were mare-milkers and milk-drinkers [36] as well as like their other brethren Alans, Sarmatians, Massagetae, and Sakas, they were also accomplished horse riders. Furthermore, the Scythian soldiers were not paid but were entitled to a share of the day's loot.

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This loot was divided by their chief according to their performance in the battle. Scythians were heavy drinkers of wine, kept beards and long hair, carried small combs as per the discovery of objects [38] similar to the one carried by the modern baptized Sikh. Also, as per the uncovered "Oxus treasure" [35], earrings (one for men and two for women) are found on most of the bodies. In addition, they were fond of wearing finger-rings, sometimes on each finger of both hands. Furthermore, they used their horses only for riding and employed oxen for domestic purposes and heavy work [35]. This was also the case at least among the Jat Sikhs even in the early part of this century. More Information on Scythians may be found in Refs. [28,31,32,35,36, 37, 38-41].

## 6.6 Goths

The Sarmatians In Southern Russia were replaced by the Goths. There is still controversy regarding the origin of the Goths. Some people say they originated in Scandinavia, while others say they came from Central Asia. Professor Wolfram's [42] explanation appears to be somewhat acceptable, "Does this mean, after all, that the Goths originated in Scandinavia? Reinhard Wenskus has already given an answer, which ought to be slightly changed: not entire peoples but small successful clans, the bearers of prestigious traditions, emigrated and became founders of new Gentes". Even If we accept the origin of the Goths in Scandinavia, as per Col.



Tod [7], the Swedish Chronicles points, the origin of the Swedes in Central Asia. Furthermore, Dr. Kephart [19] wrote, " the origin of the Goths to be Western Turkistan (Central Asia) and not Scandinavian as was once generally supposed".

Two ancient writers: Isidore of Seville (born around 560 A.D.) and Jordanes (himself a Goth and compiled his works around 551 A.D.) say the Goths were a Scythian people. Isidore of Seville in his book [43] entitled, "History of the Goths, Vandals, and Suevi", wrote, " Goths are a very old nation and the Goths are descended from Magog, the son of Japhet, and are shown to have spring from the same origin as the Scythians, from whom they do not differ greatly in name. Formerly, however, the learned were accustomed to call them Getae (Jats) rather than Gog and Magog".

Jordanes [44] wrote In his book entitled, "Getica", "Then Cyrus, King of the Persians waged an unsuccessful war against Tomyris, queen of the Getae (Jats) the Getae and their queen defeated, conquered and overwhelmed the Parthian (probably mean Persians) and took rich plunder from them. Therefore; for the first time the race of the Goths saw silken tents". It is Interesting to note that Jordanes has the word Getae for Goths and vice-versa. Furthermore, according to Herodotus [32], Cyrus, the Persian King was defeated by Massagetae ("great" Jats), a Scythian people. It means, as per Jordanes' statements, Goths were a Scythian people.

On the Issue of the word "Goth" Professor Waddell [45] of the University of London remarked, " the First Dynasty of Egypt repeatedly call themselves in their official documents and seals "Gut" And early Sumerian Dynasties in Mesopotamia (modern Iraq) called themselves Guti or Goti; and "Goti" was the regular title of the Goths in Europe the aspirated form Goth having coined by the Romans and never used by Goths themselves".

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## 6.7 Jutes

As per Webster's Encyclopedic Dictionary [46], the word "Jute" is defined as "a member of a Germanic (7) tribe, probably from the mouth of the Rhine, who settled (5th century A.D.) In England In Kent, Hampshire, and the Isle of Wight". Professor Wilson [47] said Jutish warriors under their leaders, Henglst and Horsa, arrived In Kent around 450 A.D. at the Invitation of a British ruler in Kent known as Vortlgern to defend him from the Scots and Picts.

After a number of years of service to Vortlgern, they (Jutes) turned against him and killed many Britons and then took possession of Kent. This opened the door for the arrival of more Jutes from the Continental Europe. Many historians believe that Jutes came to Kent from the lower Rhine area and their agriculture system resembled the one used In Gaul [47]. This judgment appears to be correct and we must also remember that the Alans, a branch of Massagetae

("great Jats") were also well settled by 450 A.D in Gaul. Furthermore, as per Professor Bachrach [18], "After their defeat Alans and Vandals apparently moved northward and east into Germany beyond the Rhine frontier and outside the Roman Empire. The Rhine frontier was largely undefended; both (for Romans) the Franks, who dwelt along the river, and the second-line defenders, the Sarmatians military colonists (known as laeti), who had been settled further to the west during the fourth century".

Other factors pointing to the Scythian origin of the Jutes are as follows:

In the early records relating to Germany and the North, Jutes have been called by different names [48]: Gothi, Gutae, Gaeta, Jutae, Gothini and etc.

In the sixth century A.D., Byzantine (Roman) Emperor was aware that the Goths were well settled in England [48].

Gothland (land of Goths, Getae or Jats) once extended south-east as far as Bokhara and Samarcand (in Central Asia and just north of the borders of ancient India) [48].

Evidences of the runic inscriptions found in Kent were either Anglian or Gothic [48].

"King Alfred on his mother's side was descended from the Goths and Jutes of the Isle of Wight" [48].

The Kentish man's 'liberty' was his very important characteristic in the Middle Ages [48] (This characteristic is very dear to Jat Sikhs as per Major Barstow [20]).

Kentish ceorl was a freeman and it was proudest privilege of birth in Kent during the middle ages, as per Ammianus Marcellinus [14] all Alans were equal.

As per Kentish custom [48]: "that of being marshaled in the van of the national army when being led to war, this claim was one of the warlike privileges of the men of Kent".

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Scythian people were well known warriors. Jutes used oxen to plough their fields [49]. Scythians also used oxen for domestic purposes and for heavy work [35].

A Kentish custom [49] in the Middle Ages practiced "extreme individualism and the division of the tenement into separate holdings among each generation of heirs". Furthermore, in the division of father's property [48], the youngest son, appear to have been entitled to the family hearth or homestead on making compensation to his brothers". Similar customs are also practiced even today among South Asian Jats.

The actual word used in Punjab for Jats is "Juts" are almost identical. Furthermore, some English family names such as Gill, Bain, and Mann are identical to the family names of the Jat Sikhs in particular.

British elites such as Gen. Sir MacMunn [50], Col. Sleeman [50], and Col. Tod [51] must have had some reasons to believe that the "Jats" and Jutes were the identical people.

Scythians, Sarmatians, and Alans who traveled thousands of miles from their homeland in Central Asia to settle in Europe make it quite impossible to believe if their descendants did not venture into British Isles, without even taking into consideration any historical record; especially in the case of the Alans who not only went as far as Spain and Portugal but also crossed into north Africa and then attacked Rome. As per Professor Bachrach [18] some Alans also settled in Brittany (nineteen miles from the English coast!).

Even if we overlook all the above overwhelming evidence and still conclude that the Jutes originated from Scandinavia, a Scandinavian chronicler [52], stated, regarding the Scythian origin of the Scandinavian people, "certain tribes when they had migrated from Scythia into this region, called it Scythia, as if it were worthy of the name of their first country. Moreover, those tribes I don't know why for some reason they were called "Getae" were also called "Massagetae" ("great" Getae or Jats) after they entered this region. Then, as is usual, when the name had been changed, those who were formerly called "Getae" and afterwards "Gothi".

In conclusion, it appears the Jats or the Scythian people entered British Isles in ancient times at least at three different occasions: Jutes, Sarmatian cavalrymen to serve Roman interests [12] and the Alan of Corlai [18]. Even after hundreds of years of their assimilation into the local population, strangely, some of the British family names are identical or very similar to that of the South Asian Jats. Today, there are at least half million Jat Sikhs (some of them fourth generation) who reside in Great Britain and the native British people find it quite strange to have similar or identical family names with some of them.

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## 6.8 References:

Chapter 6 -History of the Alans, Sarmatians, Scythians, Goths and Jutes

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## Jat Place Names

Jat and Scythian domination, over Central Asia and North-West India of thousands of years, has left its mark in many areas, especially in place names. Jat and Scythian names found throughout these areas only lend support to historical and archaeological studies. In north-western India and in Punjab particularly, the places named after the Jats are so numerous that only a sample of them can be presented to illustrate. All but one of the names I selected are derivations of Jat clan names. In some cases, the history of the places named after the Jat clans may be traced for hundreds of years.

One point to note is that European places are attributable to the nationality or the tribal name, whereas in Punjab almost all of the places are named after their clans. This subtle difference could be explained by the Jats' stronger domination, much larger population base, and longer period of rule in Punjab. The sample of place names presented in this chapter is to be interpreted as a preliminary investigation and includes the names of the places with populations between a few hundred to several million. Some of the places and other items, named after the Jats are as follows:

### Delhi

Delhi: As the capital of India, it is also the country's third largest founded hundreds of years ago, Professor Qanungo [1] wrote, "It is not unlikely that this famous city derives its name from the Dhillon Jats, who are still found in large numbers in Delhi district". Dahiya [2] supports Qanungo's assertion by adding, "Its (Delhi's) old name was Dhillika as is recorded in the inscription of Someswara Chauhan, in 1169 A.D. Later on the suffix "ka" was deleted and the city was named Dhilli". A well known Indian historian, Romila Thapar [3], indirectly said that Delhi in the earlier times was called "Dhillika". However, she wrote, "The city of Dhillika (Delhi) was founded by the Tomaras in 736 A.D. The Tomaras were overthrown by the Chauhans". In order to point out that Tomar and Chauhans are also the clan names of the Jats, Dahiya [2] remarked, "For example, let us take the clan name Dahiya. Dahiya in Haryana, Uttar Pradesh and Bhilwara area of Rajasthan (Haryana, Uttar Pradesh, and Rajasthan are the names of Indian Provinces) call themselves Jats. However, Dahiya in Jodhpur area (Rajasthan) call themselves Rajputs (historical records show that some of the Rajputs also belong to the Jat background), and Dahiya is also the clan name of Gujars (these people are also related to the Jats). The same is true of other clan names like Tomar, Pawars, Dhanikhads, Bhattis, Johiyas, and so on".

As per Ferishta [4], a Persian writer of the early seventeenth century; "Dehloo (Dhillon in Punjabi is pronounced as "Dhilon" or "Dhilo") the uncle of the young king, aided by the nobles, having deposed him, ascended the musnud. This prince, as famous for his

justice as for his valour devoted his time to the good of his subjects, and built the city of Dehly". On the naming of the city of Delhi General Sir A. Cunningham [5] Director-General of the Archeological Survey of India, conducted a comprehensive study in 1860s and published his report in the Journal of the Asiatic Society of Bengal. Sir Cunningham wrote, "According to a popular and well known tradition, Dilli or Dhilli (Delhi) was built by Rajah (king) Dilu or Dhilu, whose date is quite uncertain. This tradition was adopted by Ferishta [4] I confess, however, that I have but little faith in the dates of any Hindu untraditional stories, unless they can be supported by other testimony. That the city Dhilli was founded by a Rajah of similar name is probable enough, for it is the common custom in India, even at the present day, to name places after their founders". Taking all of the above factors into consideration, and being aware of the fact that in India, non-Jats never have clan names such as Dhilu, Dhilo, or Dhillon, it is probably safe to conclude that the city of Delhi was built by a Dhillon Jat king and also Dhillon Jats claim their origin from a king as per Rose [5a].

#### Multan, Sibipura

Multan: This is an ancient city now in Pakistan. The ancient writers such as Diodorus [6] Arrian (95-175 A.D.), [7], and Strabo [8], tell us that during Alexander's invasion of Punjab, the area around Multan was occupied by Malli people. Thus, as per Professor McCrindle [9], "The Malloi (Malli) occupied the district situated between the lower Akesines (modern Chenab river), and the Hydraotes (modern Sutlej river), which in Alexander's time joined the former river below Multan-a city which owes its name to the Malloi (Malli)". Even today Malli or Malhi Jats exist in Punjab. The present Member of Canadian Parliament, G.S. Malhi, also belongs to this Jat clan. In my opinion, "Multan" is the shorter version of the word "Malli-stan". The word "Stan" or "Sthan" in Sanskrit (ancient language of the Hindus) means place. Thus, Mallistan or Multan means a place where Malli live. The very same analogy is applicable for the Hindi (national language of India) word "Hindustan" for India. This word is composed of two words Hindu and Stan or Sthan, thus the word Hindustan means a place where Hindus live.

Sibipura: Today, this town is called "Shorkot" and is located in the Jhang district of Punjab, Pakistan. As per Diodorus [6], Arrian [7] and Strabo [8], the area surrounding Sibipura was occupied by a people called Sibi, during the time of Alexander's invasion of Punjab.

Professor Eggermont [10] said, "J. Ph. Vogel showed that the mound of Shorkot (Jhang district, between Chenab, Indus, and Ravi rivers) represents the site of Sibipura, the town (pura) of the Sibis, which is mentioned in a Shorkot inscription". Even today Sibi or Sibia is a well known Jat clan in Punjab.

Furthermore, Professor Eggermont [10] said, "However, I cannot possibly pass over in silence that in the very Vessantara Jataka the town over which Sanjaya, king of Sibi, ruled is called Jettuttara and not Aritta-pura". It is probably more likely the word "Jetuttara" is "Jetupura" or "Jatupura" which means the place where Jats live. The word "pura" in Sanskrit means "place".

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Moga, Bhatinda, Phillaur

Moga: Well known historical documents such as Refs. [3,11-13] say the Maues or Moga became the first important Saka or Scythian (Jat) King around 90 B.C. in North-West India. This raises a very probable possibility that the modern city of Moga, in Punjab, is very ancient and derives its name from Jat King himself.

Bhatinda: This town in Punjab is named after a Bhatti Rajput (son of king) or Jat clan. A Bhatti can either be a Rajput or a Jat according to historical sources, Rajputs, such as Bhattis, were once Jats anyhow. On the issue of Bhatinda town's name, Garrick [14] wrote, "That Bhatinda owes its name to the Bhatti race we have the authority of tradition. Bhatti-da-nagara, or "the Bhatti city" was, in all probability, the full form of this name, originally from Batti, the tribe, and "da", largely used in the province as the genitive particle in lieu of "sa" or "ka", of which it is merely a dialectic variation. Of the habit of omitting the final word "nagara" or "pura" (which means "town" or "city") and retaining the sign of the genitive case, numerous examples exist; indeed, the word is often pronounced by the people "Bhatida", seldom "Bhatinda" and never". For more details on this issue see Garrick [14] Col. Tod [15] said Bhatinda, "was anciently the chief abode of another Jat community, so powerful as at one time to provoke the vengeance of kings, and at others to succour them in distress".

Phillaur: This town in Punjab is situated on the Grand Trunk Road, between Ludhiana City and Jullundur City. According to British Jullundur District and Kapurthala state Gazetteer-301, 1904, as well other references Hari Ram Gupta[16] wrote, "Tradition traces its (Phillaur) origin to a Jat named Phul who called it "Phul-nagar" or "Phul-city". (Semi-independent states of the British Punjab, such as Patiala and Nabha, were called "Phulkia States", after their founder, a Phul Jat).

Atari, Guru Mangat, Amar Sidhu, Kunjah

Atari: This Punjab village located on the Grand Trunk Road between Lahore (now in Pakistan) and Amritsar (holy city of the Sikhs) was founded by Gaur Singh, a Jat of the Sidhu clan [16].

Guru Mangat: This town, now in Pakistan, owned Punjab and from its name, it may be said that the town was founded by the Jats of Mangat clan. Today, Mangat is a well known Jat clan name, at least among the Jat Sikhs [5a].

Amar Sidhu: This village or town is located on the road from Lahore to Kasur in Pakistan [16]. The very name of this place suggests that it owes its name to a person called Amar Sidhu. Sidhu is a very visible Jat clan name. For example, the royal families of the "Phulkia States" of the British period were the Sidhu Jats. Many Jats name their sons and daughters "Amar" Amar Singh son and Amar Kaur for daughter.

Kunjah: As per Hari Ram Gupta [16] and British Gujarat (Punjab district) Gazetteer -168 (1892-93), this town now located in Pakistan is, 12 kilometers from Gujarat, on the

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road to Phalia. It was founded by a person called Jethu Varaich. It is likely that the word "Jethu" probably is "Jathu" or Jat, "Varaich" is a common current Jat clan name [17].

Bikaner, Jhaj, Bains

Bikaner: Today, this city is situated in the Rajasthan Province of India, adjoining Punjab. The area around Bikaner was Jat country and a Rajput named "Beeka" defeated the Jats and established his rule. Moreover, according to Col. Tod [15], "The spot which he (Beeka) selected for his capital, was the birthright of a Jit (Jat), who would only concede it for this purpose on the condition that his name should be linked in perpetuity with its surrender. Naira, or Nera, was the name of the proprietor Jat, which Beeka added to his own, thus composing that of the future capital, Bikaner". Col. Tod [15] also said, "Even in the name of one of the six communities (the "Asiagh"), on whose submission Beeka founded his new state, we have nearly the Asi, the chief of the four tribes from the Ox and Jaxartes rivers (Central Asia), who overturned the Greek kingdom of Bactria (part of Modern Afghanistan)". Caspian Sea: The name of this Central Asian sea is derived from a Massagetæ ("great" Getae or Jats) tribe called Caspii that lived on its western shores. According to General Sir Sykes [18], once this sea was also called sea of Gillan. The Gill clan, is probably the largest among the Jat Sikhs. In Punjabi, the word "Gillan" is the plural form of the word "Gill" "Gillan de Munde" means "Boys of the Gills".

Jhaj: This is a small village in District Hoshiarpur, Punjab and is situated on a road between Mahilpur and Phagwara. Most of the land and its inhabitants, belong to the Jhaj Jat clan. Obviously, this village is named after them.

Bains: A fair sized village in District Jullundur, Punjab, it is close to the town of Banga. Many of the inhabitants of this village are of the Bains Jat clan and almost all of the village land is their property.

Gosal, Kang, Majara Dingarian

Gosal: This is another village in the vicinity of the town of Banga in Jullundur District, Punjab. Many of the inhabitants of this very village are of the Gosal clan Jat. These families own almost all of the village.

Kang: This village is also in the Jullundur District of Punjab and its main occupants are the Kang Jats. Almost all of the village land is owned by them.

Majara Dingarian: This village is situated in District Hoshiarpur, Punjab. Another word for Dhillon Jats in the Punjabi language is "Dingariea". Almost all of the village land is owned by Jats, particularly Dhillon clan.

Manak, Gujarwal

Manak: This village is located in the Kapurthala District of Punjab. The land owning families of this village are the Manak Jats, thus the village is named after them.

Gujarwal: This is a well-known village in the District of Ludhiana, Punjab and almost all of the land owning families of the village are the Grewal or Garewal Jats. Many members (Grewals) of this village held important positions in the British and the independent Indian military, civil and police services, and politics. For example, the Chief Minister of Punjab (probably), Intelligence Chief of the undivided post

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independent Punjab and Kashmir, College Principals, high ranking military officers, and

so on. It appears from the village name that its original name could have been "Grewal", after the land owning Jat families, but over time the name started to be pronounced as "Gujarwal" instead of "Grewal". Hariana Jatan: This village is situated in District Hoshiarpur, Punjab on the road from Hoshiarpur to Phagwara. Also, the village is the birthplace of the famous Sikh historian Professor Ganda Singh [19]. In fact, his mother belonged to this village while his father

was from a village called "Purhiraan" in the same district. The word "Jatan" in the Punjabi language is the plural form of the singular word "Jat". Thus, the village name simply means "Harana of the Jats".

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## Jat Culture and other associated Factors

Historical sources show that the Jats or Scythians dominated north-west India for thousands of years. The result of this domination could be traced within the local culture and customs. In general, the Punjab culture, especially in rural areas, may simply be called the Jat culture. This may have led Professor Pettigrew [1] of Queen's University in Belfast, Northern Ireland to write, "The social organization and value system, especially of the rural Punjab, differ from that of Hindu India. There is high status attached to army and administrative service throughout the region. The clothes worn by the people are designed for an active life. The dress of a female in rural area of Punjab is not a sari (a dress generally worn by Hindu women and in the most of India) but a "Salwar-Kameez": a knee-long dress worn over the top of loose-fitting trouser".

These observations of Professor Pettigrew [1] are quite close to the practices of the Scythians [2] and an example of the Jat influence on Punjab culture is Punjabi folk songs. Even today most of these songs contain the word "Jat" (male Jat) and/or "Jati" (female Jat), even if the singer is not a Jat. If we examine this issue from a statistical perspective, the Jats constituted less than fifty per cent of the population but owned most of the rural land in Punjab. This chapter discusses various aspects of the Jat culture and its influence.

### 8.1 Jat Music and Dances

The Jat influence on music, especially in Punjab has been so great that, nowadays, it is difficult to distinguish Jat folk music from Punjabi. For example, many of the Punjabi folk songs are stories of the Punjabi version of Romeo and Juliet: Mirza-Saiba, Hir- Ranjha and so on. Mirza and Saiba [3] both were Jats belonging to the Muslim faith (in fact, Mirza was a Kharwal Jat [3a]). That is why in Punjabi songs Mirza is always referred to as "Mirza Jat". Similarly, Hir and Ranjha both were Muslim Jats. In Punjabi songs Hir is always referred to as "Jati (female Jat) Hir". In fact, the story of the Hir- Ranja, today is not only confined to Punjab, but is also in contemporary Hindi (national language of India) Films. Another point to note is that there are almost 2 million Punjabis and their descendants, living in the United Kingdom, Canada, and the United States. Out of this total population, a large majority are second, third, or fourth generations. Many of these young western Punjabis have formed groups, singing Punjabi folk songs with mixed Discotheque and Bhangra (folk dance of Punjab) tunes. In Punjabi, this music is simply referred to as Bhangra music. An interesting point to note is from the various songs of these groups, is that they often use the words "Jat" and "Jati", even though some of these youngsters may have never visited Punjab. Today, the Bhangra group dance is known as the national dance of the Punjab in various parts of the world. It is a dance performed by male adults wearing the national costume of the

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Punjab. One part of this costume is the colourful sleeveless jackets, almost identical to the ones worn by the Central Asians and east European folk dancers, like the Ukrainians. These jackets alone indicate the Scythian origin of the Bhangra Dance. In Punjab, the Bhangra dance is generally associated with the Jats. They perform this dance after or just before harvesting their

summer crops, especially at festivals such as "Vasakhi". Some liquor is usually consumed prior to performing the Bhangra dance.

As per Professor Rolle [2], a sixth century poem concerning Scythian saying, "with our shouts and noisy uproar, get ourselves as drunk as Scythians, Let's get moderately tipsy, and our best songs sing with fervour" is still applicable to the modern Jats thousands of years later.

Another author, Talbot-Rice [4], quoting Hippocrates (an ancient Greek Doctor): "they (Scythians) would make the most of the passing hour, drinking wine, pledging brotherhood from a single vessel or loving cup, and indulging in singing and dancing to the accompaniment of drums and stringed instruments resembling lutes" also says, more or less the same thing. Bhangra dance is always performed with the beating rhythms of huge drums called "Dhols", which are sometimes accompanied with stringed instruments. It is unthinkable to hear Bhangra dance short songs not containing the word "Jat" during each Bhangra dance performance.

The sister dance of the Bhangra performed by a group of Punjabi adult females, is called "Gidha". Generally, these female dancers, also wear sleeveless colourful jackets on top of their dress. Sometimes, these dancers wear long skirts (lehnga) instead of baggy trousers.

Usually, during each performance of the "Gidha" dance, the short songs called "Bolian", contain the word "Jati" (female Jat). This, obviously, indicates that this dance must have Jat roots.

The two most common traditional Punjabi folk singing groups are "Toombi (Lute)- Laggoje (two pieces of flute resembling instrument) and Dhad (hand held small drum)- Sarangi (Punjabi Violin). In most cases, the members of these groups are the Jats and they sing upbeat (martial) based songs. Many of their songs usually relate to "Hir- Ranjha", "Mirza-Saiba", and the Jat heroes such as Jagga Jat and Jat Jeona Maur.

Two examples of the "Dhad-Sarangi" super star singers (roughly around 1945-1965) who sang songs relating to Hir-Ranjha, and Mirza-Saiba were Amar Singh "Shonki" of village Bhajalan, District Hoshiarpur, Punjab and Didar Singh of the District Jullundhur, Punjab. It appears from the circumstantial evidence that both "Toombi-Laggoje" and "Dhad-Sarangi" are of Jat origin.

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## 8.2 Jat Marriages

On Jat marriages, Major Barstow [5] wrote," Every Jat clan is exogamous, i.e., while every person "must" marry a Jat of opposite sex, no person "can" marry into his/her own clan (or his/her) mother's clan (about fifty years ago this was also applicable to the grandmother's clan as well), as such a union would be regarded as incest. Besides the above restrictions, it is unusual for a person to marry into a family of whatever clan it may be that settled in his/her own village. Unions between persons of different religion are forbidden, but for this purpose no difference is made between Punjabi Jats who are Hindus and Jats who are Sikhs".

Almost identical opinions on this issue are expressed by Captain Falcon [6] on page 48 of his book. Even today at least among Punjabi Jats and their descendants living in the west, this practice is still maintained. A quick study of ethnic newspapers with matrimonial sections in Canada, the United States, and the United Kingdom can easily verify this practice.

Herodotus [7] tells us that the, "Scythians are dead-set against foreign ways" and cites the story of Scylas, a Scythian chief, marrying a Greek woman and its aftermath result. Jats, irrespective of whether Hindu or Sikh, allow widows to remarry. However, as per Major Barstow [5], "The marriage of widows is not allowed by the ancient books of the majority community of the South Asia". Ublicanism of the Jat, Morality and Crime, Ancestor Worship Jats strongly believe in democratic institutions. In fact as per Captain Bingley [8] and Major Barstow [5], "From the earliest times Jats have been remarkable for their rejection of the monarchical principle, and their strong partiality for self- governing commonwealths, a typical example of the primitive agricultural commonwealth, has always been most flourishing in districts inhabited by Jats".

According to historical records [9], Porus, after he was defeated by Alexander, warned him that the next people Alexander will encounter in Punjab would be fierce warriors who do not believe in monarchical principles. Alexander, however, pressed on and encountered Malli (Jats), it was during the battle with them he was injured and in comma for over a week.

An eminent Sikh scholar, Khushwant Singh [10], said it was the Jats who introduced the panchayat system (a body of five elected people that is widely practiced in modern India). In fact, he wrote, "They (Jats) brought with them certain institutions, the most important being the pancayat (panchayat), an elected body of five elders, to which they pledged their allegiance. Every Jat village was a small republic".

More information on Panchayats see Ref. [5] page 163. Interestingly, this highlights the fact that the modern Jats have kept this tradition alive for hundreds of years. For example, Ammianus Marcellinus [11], a fourth century Roman, wrote,

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"all are born of noble blood, and moreover they (Alani a branch of the Massagetae or "great" Jats) choose chiefs those men who are conspicuous for long experience as warriors".

In regard to modern Jats, Professor Pettigrew [1] said in her book, "There are more leaders than followers, and, bow the knee only to themselves and God. The Jats showed a marked lack of respect for those in positions of power, an irreverence aptly illustrated by the classic reply of the rebelling army to the wife of Ranjit Singh (famous Jat Sikh ruler and a Jat), Jind Kaur acting as regent after Ranjit Singh's death, when she (a Jat Aulakh) asked for their support: "give us gifts, your rule depends on us".

With respect to morality and crime in, Major Barstow's [5] words, "The mass of Jat Sikh population may fairly be said to be contented and law-abiding". According to my information this is also applicable to the other Jats as well. Generally, Hindu and Sikh Jats tend to continue to follow their ancient custom of worshipping their common ancestors. In the Punjabi language, it is called the "Jathera" worship. Usually, it is mandatory in rural areas for newly wed Jats to visit and worship the village "Jathera" shrine, erected in the fields, usually a day after their wedding day, with fanfare. Some of the remarks of Western writers regarding "Jathera" worship are as follows:

"Among Gujars (a people also related to the Jats) especially, tiny shrines to ancestors are common all over the fields, and among the Jats they are to be found in every village" (Captain A.H. Bingley [12], pp. 65).

"Once a year the Zamindar (it means landlord or Jat, for more information on this issue see Captain Falcon [6], page 27) will worship the "Jathera", or common ancestor of the clan, to whom a large shrine is erected in the neighbourhood of the village" (Major Barstow [5], page 89).

"The worship of the "Jathera" is universal among Jats. Small shrines to common clan ancestors "Jathera" will be found all over the fields" (Captain A.H. Bingley [8], page 60).

"In the Punjab these larger shrines are called "Jathera", or ancestor. The 15th of the month (in some areas of the rural Punjab it is called "Karsi") is sacred to the ancestors, cattle doing no work on that day" (Captain Falcon [6], pp. 55).

The Jats' forefathers, or their cousins in the ancient times in Central Asia and in the surrounding areas, also worshipped their ancestors.

Professor Bachrach [13] wrote, "they (Alani) worshipped or perhaps more exactly, venerated their ancestors". Furthermore, Talbot-Rice [4] on page 181 of his book said, "Among the various practices which the Slavs inherited from the Scythians, the most important consisted in the worship of their ancestors".

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### 8.3 Jat Ornaments and Warrior Qualities

Jats wear or used to wear various types of gold jewellery. "Kaintha" (necklace for males), "Murki" (earrings for, usually, married women), "Mundri" (earrings for the males), and "Mundi" (ring) are some common ones. In Captain Falcon's [6] words, "Jewellery of the Jat is roughly of three kinds, necklaces of gold and coral beads strung together called "mahla"; bracelets of gold or of silver called "Kangan", and rings of silver or gold and roughly set stones called "Mundi". The infamous "Oxus Treasure" discovered by archeologists in date in Central Asian Scythian graves had many of the aforementioned articles. For example, Talbot-Rice [4] wrote,

"Earrings are found on most of the bodies; the men wore only one whilst women had two. Finger rings were universal, and several are often discovered on each finger of both hands".

The following remarks are made by some Western military officers and others regarding the warrior qualities of the Jats:

"Jat Sikhs are manly without false pride hundreds of young Jats became Sikhs, and those who but a few years before had proved our stoutest opponents, now joined our (British) ranks and fought for us (British) with a valour and loyalty that is beyond all praise" (Major Barstow [5] pages 152 and 155).

"His (Jat) manners indeed do not bear that impress of generations of wild freedom which marks the races of, but he is more honest, more industrious, and at least their equal in courage and manliness" (Captain Bingley [8], page 90).

"The back-bone of the Sikh people is the great Jat caste (people), divided and subdivided into numerous clans. The Jats are thoroughly independent in character, and assert personal and individual freedom, as against communal or tribal control, more strongly than any other people" (Captain Falcon [6] page 65).

"The Jats considered themselves to be born Sikhs and Sardars (roughly means lords or leaders). When the sixth Guru (of the Sikhs), Guru Har Gobind, had succeeded in building up an army the recruits had been drawn from the Jats. Similarly, Guru Gobind Singh, (tenth and last guru of the Sikhs) coincided with a large influx of the Jats of Manjha (mostly the area of the District Amritsar, Punjab) into the Khalsa (baptised Sikh army). Thirty percent of male Jat Sikhs of Ludhiana district had enlisted in the World War I" (Professor Pettigrew [1], pages 41, 26, 16).

These show that the warrior spirit of Jat ancestors is still preserved by modern day Jats. Ammianus Marcellinus [11] wrote, "Alani delight in danger and warfare. There the man is judged happy who has sacrificed his life in battle".

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#### 8.4 Jatt Dress, Sports and Proverbs

Major Barstow [5] described, the typical Jat dress: "The well to do Jat has his clothes made of better materials, and will generally indulge in a well-fitting waist coat and a black or coloured coat made of broad cloth or alpaca according to the season. The dress of the women is brighter always some colour in it. A wrap is always worn over the head. With this are worn a loose jacket and either an ample pair of pyjamas tight at the feet, or a petticoat". In modern days, South Asian leaders and other well to do males generally wear a long coat called "Achkin" along with a tight fitting trouser called "Churidar Pyjama".

According to an inscribed picture of an ancient Indian Scythian or a Jat soldier, the modern dress of South Asian well to do people, is almost identical to the Scythian soldier's dress (for the examination of this see picture plate LXXVIII in Ref. [14]).

Inscriptions and pictures found in the graves of ancient Scythian men from Central Asia indicate that the Scythians were probably the first people to wear modern coats and trousers.(For more information see photographs given in Refs.[2,4,15,16]).

On this issue Talbot-Rice [4] said, "It is very probable that the Scythians evolved the style of their upper garment from the Assyrian (the ancient land of the Assyrians is nowadays mostly part of the modern Iran) tunic, but they soon turned it into a garb admirably suited to their equestrian form of life. It was the very antithesis of the swirling draperies of Greece or Rome, but the benefits which it conferred on mounted warriors (probably he means Scythians and their cousins) were constantly being proved in battle. Yet the costume was never adopted by the Greeks and it was not until about 300 B.C. when the Chinese started to adopt it. The Chinese Emperor introduced a costume modelled on that his nomad enemies (it is to be noted that the Chinese built 1500 miles long and upto 35 feet high the Great Wall of China to basically keep Massagetae or "great" Jats out of their territory. And according to a conservative estimate [17] it costs the Chinese, the lives of over 400,000 workers and thus it may be called "the longest cemetery", and the only man made structure visible from the Outer Space. All of these workers were buried inside the wall), and the baggy trousers and close fitting tunics which survived as China's national dress until recently clearly identifiable variant of Scythian Dress".

Jat Sikhs are fond of running, jumping, weight lifting, wrestling, and quoit throwing[5]. Normally, Jat boys in villages usually play "Saunchi" and "Kabbadi", in particular, Barstow wrote [5], "In "Saunchi" the spectators form a large ring, inside which are two smaller ones. A man from one of these inner rings advances and is chased by two or three men from the other, to elude whom he may trip up or strike in the chest with the open hand, "Kabbadi" is very much the same as "Prisoner's Base".

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Some of the proverbs concerning the Jats are as follows:

- "Jat mara tab janiye jab tera din ho jaye" (It means as per Crooke [18] or Ref. [12] "Never be sure a Jat is dead till the thirteen days of mourning for him are over")
- "Jangal ma Jat na Chheriye, hattii bich Kirar, Bhukha Turk na Chheriye, ho jaye ji ka jhar" (It means as per Crooke [18] or Ref.[12] • "Meddle not with the Jat in the wilds, or the Kirar (shopkeeper) at his mart, nor a hungry Turk; if you do so you will risk your life")

The Jat stood on his own corn heap and

called out to the King's elephant-drivers "Hi there, what will you take for those little donkeys?" (Sir Risley [19] page 132) • "If he (Jat) runs amuck it takes God to hold him" (Sir Risley [19] page 132) • "Kabit sohe Bhat ko, kheti sohe Jat Ko" (It means as per Crooke [18] or Ref. [12] "Songs, suit a Bhat (traditional Poet), and husbandry a Jat") • "Sat jindki bahin, Dhillon Kadh Kosatti whin" (It means as per Rose [20] a Dhillon (Jat) will always perform what he has promised) 8.5 References: Jat or Scythian Culture and related Areas For additional information on Jat or Scythian culture and related areas, some of the useful documents are as follows beside the ones cited at the end of the chapter:

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## South Asian Jats in Western Countries

During the British and the post-independence periods, the Jats from South Asia have settled in various parts of the world. Overseas travel of many Jats, in the service of the British Empire as soldiers or policemen began prior to the 1880's. Up until early twentieth century, almost all of these Jats belonged to the Sikh faith who finally settled in the United States, Canada, the United Kingdom, Australia, New Zealand, South-East Asia, and East Africa. A significant migration of the other two great faiths in South Asia (Hindu and Muslim) occurred during the 1950's or after. At the same time, the migration of Jat Sikhs especially to countries like the United States, Canada and the United Kingdom occurred on an unparalleled scale. As the result, it appears that a vast majority of the Jats in the West are Jat Sikhs. There are three main factors for this: A vast majority of the followers of Sikhism are Jats as well as same may be said for their migration to these countries. Thus, the Jat Sikh community is very visible in Canada, the United Kingdom, and the United States.

In comparison to their brethren in Sikhism, from the percentage point of view, the Jat proportion of the population in Hindu and Muslim faiths are extremely low (5% or lower). This pattern may also be true, for their migration to the United States, Canada, and the United Kingdom. (However, here it must be pointed out even though they are a minority, their visibility is out of proportion. Hindu Jats have produced one Prime Minister of the independent India (Charan Singh) and one Deputy Prime Minister (Devi Lal). Their visible presence in the Indian Province of Haryana and in the surrounding areas is indisputable). Out of the combined total population of the Indians in Canada, the United Kingdom, and the United States, the Jat Sikhs account for approximately 50%. Due to the large Sikh population in Canada, the United Kingdom, and the United States and other relevant factors, Jat Sikhs are very visible and have caught the attention of various western scholars. As a result a considerable amount of published literature on this community is available. Since most of the Jat Sikh population outside India is in the United Kingdom, Canada and the United States, discussion on Jats will be restricted to these three countries. Professor McLeod [1], commenting on the principle reason for the migration of the Jat Sikhs to various parts of the world, cited Sir Malcolm Darling [2,3], "The fundamental cause was the Jat custom of subdividing each patrimony, a practice left some sons with uneconomic holdings".

### 9.1 Jats in Canada

After attending Queen Victoria's Diamond Jubilee Celebrations in London in 1897, a detachment of Sikh troops passed through Canada. In 1902, a contingent of Sikh troops, supplied for the coronation of Edward VII in London, also visited Canada [4]. There is no doubt almost all of these troops must have been Jats as the British Authorities were basically recruiting Jat Sikhs for their Infantry Forces [5-7]. However, with certainty we can say that the grandson of the Maharaja ("great" king) Ranjit Singh (the famous Sikh ruler and a Jat) named, Prince Victor Duleep Singh, was most likely the first Jat to visit Canada in 1889 [8]. He was second lieutenant in the first Royal Dragoons and subsequently joined Sir John Ross, Commander of the Imperial Forces in Canada as aide de camp in Halifax, Nova Scotia. Even though Prince Victor Duleep Singh arrived on the east coast of Canada, almost all of the early Jat Sikh settlers (up to mid-twentieth century) arrived on the west coast, by sea. Professor Dusenbery [9] indirectly supports this assertion by saying, "the Jats dominated migration to the Pacific rim". Furthermore, this was the most viable route from India to Canada in those times. According to reliable sources, it was not until the middle of 1903 when ten Punjabi immigrants

arrived in the Province of British Columbia. But, within the next four years their total strength jumped to over 5,000. As per Dillingham Commission's report, 85 per cent of the immigrants from India in those years, were Sikhs and in turn 90 per cent of those Sikhs were Jats [8]. (It appears even today well over half the immigrants from India to Canada are from the Jat background). In 1907, Sikhs established a society named Khalsa Diwan Society and the first Sikh Church (Gurdwara) in Vancouver was opened on January 19, 1908 [10]. One of the important events in Canadian Sikh history, particularly for Jat Sikhs, took place in 1914, when a Japanese ship named Komagata Maru, carrying over 300 Sikh passenger, was turned back from the Vancouver harbour by Canadian authorities. The majority of the passengers on board were Sikh immigrants wanting to land in Canada. According to the sources cited by Professor Johnston [11], "76% of the 291 Komagata Maru passengers identified by caste were Jat Sikhs".

The Sikhs have been in Canada for over a century, and make up roughly 300,000 Canadian citizens. This represents just over 1 per cent of the total population of Canada. An approximate percentage for the Jat component of this total Sikh population is at least 70 per cent and many of these Jats are the fourth or fifth generation Canadians. In Canada, today the Jat Sikhs can be found in every walk of life: doctors, lawyers, engineers, university professors, politicians, farmers, manufacturers, and so on. Some of the well known Canadian Jat Sikhs are Jaswant (Steve) Sander, a multi millionaire who donated over 140 million dollars to the Charities and making this the second largest charitable donation in the history of Canada, Assa Johal, a lumber tycoon of Vancouver who donated a large sum of money to the Sikh and Punjabi studies chair at the University of the British Columbia, Harb Dhaliwal, a member of the Canadian Parliament and the secretary for the Fisheries, Gurbax Malhi, a member of the Canadian Parliament, Moe Sihota, a cabinet minister in the Province of British Columbia, Wally Oppal, a judge in the Supreme Court of British Columbia, Monica Deol, television personality and reporter, and Bhupinder Liddar, editor of the Diplomat Canada, a popular magazine for the foreign and Canadian diplomatic communities.

## 9.2 Jats in the United States

As in the case of Canada, the migration of the Jats to the U.S.A. is also linked with the first arrivals of the Sikhs in Canada. For example, Professor Loehlin [12] said, "Sikh immigration to the United States was a "spill-over" from Canada about the turn of the century. These Sikhs mainly went to the western states of the United States, particularly California. In Professor Loehlin's [12] words, "At first, many Indians had been admitted as "Caucasians", and so could become citizens". In those days, 90 per cent of the Sikhs who came to Canada were Jats, thus, it is safe to say that because of the immigration of Sikhs to the United States was a spill over from Canada, then the Jat proportion to the United States must also have been very close to the Canadian figure. In 1912, the Sikhs opened a Church (Gurdwara) in Stockton, California [10], most likely the first in the United States.

Recent estimates of the Sikhs in the United States indicates that their population is between 250,000 to 400,000 and at least 150,000 reside in California alone. Furthermore, at least 70 per cent of these Sikhs belong to the Jat background. Some of the most successful farmers in California are Jat Sikhs. For example, Didar S. Bains owns over 10,000 acres of land and over 60 per cent of the California Peaches are grown by Jat Sikh farmers. In California, Jat Sikhs

form substantial communities in many areas. For example, Professor La Brack [13] wrote, "The contemporary Sikh community in the Yuba and Sutter County areas approaches 10,000 individuals and is numerically and culturally dominated by Jats from the districts of Hoshiarpur and Jullundar (Punjab)".

Today, from the most recent immigrants to fourth and fifth generation Jats, many of them may be seen in various different walks of life in the United States. However, they may not be as visible as their brethren in Canada, because of greater population in the United States in comparison to that of Canada. They are to be found virtually in every job category: doctors, lawyers, politicians, landlords, farmers, academics, scientists, engineers, and so on. Some examples of the successful Jat Sikhs in the United States are Didar S. Bains, one of the most successful Californian Farmers and an owner of over 10,000 acres of farmland, S.S.Dhaliwal, a multi millionaire who has donated a large sum of money to a community college in Milwaukee, Wisconsin which now carries his name, A.S. Brar, a real estate developer in Washington, D.C. area who's assets are estimated to be worth over \$150 million, and D.S. Dhillon, President Clinton's appointed Assistant Secretary of Transportation who is now running for a seat in the United States House of Representatives.

### 9.3 Jats in the United Kingdom

The largest Jat Sikh community outside India seems to be in Great Britain. Professor Dusenbery [9] estimates the Sikh population in the United Kingdom to be between 300,000 and 600,000. A recent estimate indicates that their number could be as high as 700,000. Just like in the case of United States and Canada, the Jats account at least 70 per cent of the total Sikh population in Great Britain. For example, Professor Ballard [14] of Leeds University in England wrote, "Sikhs living in Britain, and of these well over half are Jats". (The clan names of many Pakistani descent people living in the United Kingdom indicate that there is also a substantial number of Muslim Jats.). The son of Maharaja Ranjit Singh (the famous Sikh ruler and a Jat), Maharaja Duleep Singh, probably was the first modern Jat to live in England on a permanent basis in the nineteenth century. However, most of the Jat Sikhs came to England after the end of the 1940s. The first Sikh Church (Gurdwara) was founded in Shepherds Bush, London over a hundred years ago by the Maharaja ("great" king) of Patiala, Punjab (himself a Sidhu Jat). Professor La Brack [13] wrote about the Jat culture's influence in the United Kingdom on other Punjabi background communities, "As half of the British Sikhs are Jats, there is a strong bias in community life towards Jat ideas and customs, although other Sikhs, Hindus, and Punjabi Muslim groups do maintain their". Professor La Brack's judgement appears to be fairly accurate. For example, Professor Helweg [15] reported, "The 1980 census showed that Indians comprised 5,184 of Gravesend's (a town in the Kent area of England) total population of 94, 756 of these, 70% were Sikh Jats". Furthermore, the British Jat Sikh Bhangra music has not only influenced the South Asians and others living in the United Kingdom but it also became very popular among the South Asians' young population people living in Canada, the United States, and Australia. It is finding it's way back to Punjab today the Bhangra dance's place of origin.

In general, many of the first to third generation Jat Sikhs in the United Kingdom are employed as doctors, lawyers, academics, accountants, engineers, etc. However, a substantial proportion of them are self-employed and own corner stores, newspaper shops, garages, and pubs [14]. The most successful ones own wholesale warehouses, supermarkets, cloth manufacturers concerns, and so on. Thus, some of the Jat Sikhs have become millionaires. It is not uncommon to see them living in expensive houses and driving Mercedes or Roll-Royces [14]. Finally, Professor Ballard [14] wrote, "Although most Sikh children have only attended relatively inferior inner-city schools, their educational achievements have been remarkable".

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## Jat Clan Names and Population Distribution

There are hundreds of clan names unique to Jats, irrespective of their religious beliefs: Hinduism, Islam, or Sikhism. In fact Rose, [1] puts it very well, "Broadly speaking (with respect to British Punjab), the Jat is a Musalman in the Western Districts, a Sikh in the Centre and a Hindu in the South-East, but there are many exceptions to this rule". Many clan names are common to Hindu, Muslim and Sikh Jats. For example, some of the clan names common to Sikh and Muslim Jats are Chimma, Randhawa, Toor, Bajwa, and Bhatti. Similarly, some of the common clan names shared by Hindu and Sikh Jats are, Mann, Dhillon, Bhatti, Chahil, Sandhu, Narwal, Dhaliwal and Atwal.

Furthermore, some Jat clan names are not unique to the Jats but are identical to that of Rajput ("son of the king"), and Gujar peoples related to the Jats, irrespective of their religious beliefs. For example, Doad, Dahiya, Chhokar, Bagri and Bhatti [2,3] clan names are common to both Jats and Rajputs. Similarly, Dahiya, Chhokar, Rawat, Bhatti, Bagri, etc., clan names are identical for both Jats and Gujars . [2,3]

However, Dahiya [3] said, "It should be noted that the Mann, Dhillon, Virk, Kang, Her, Mor, Johal, Pauniya, etc, are not found in the Rajputs. The reason is simple-none of them were formally converted to the orthodox Brahmanism (Hinduism)".

According to Rose [1] many Jat clans still claim royal ancestry: Gill (king of Garh Mithila), Mann (king Banipal), Sidhu (Rajput king Jaissal and the founder of the famous city of Jaisalmer, Rajasthan), Doad (king and Hindu God Krishna, hence are Chanderbansis), Dhillon (king Karna), and Aulakh (King Lui Lak), Sandhu (solar Rajputs or a Sandhu king and also according to Rose [1] Sandhus somehow have extremely hard feelings toward certain priests, for example, Rose [1] wrote on page 425 of his handbook, "If looks towards my tomb cut him off, he and I are enemies as is a draught to a lamp".), Bains (belongs to one of the 36 royal families of Rajputs), Bajwa (king Shalip), Chahal (king Agarsen Surajbansi), Chattha (Prithi Rai, the Chauhan king of Delhi), Deol (king Jagdeo), Ghumman (king Dalip of Delhi), Goraya (king Guraya), Pannun (a Solar Rajput King), Sohi (King Kang), and Grewal (king Rick and according to Major Bastow [5] on page 106, "Grewal families of villages Kila Raipur, Gujarwal, and Naurangwal of Ludhiana district (Punjab) still had a sort of local authority at the close of the 18th century").

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### 10.1 Jat Clan Names

Hindu, Muslim, and Sikh Jats have numerous clan names and most of them are discussed by Rose [1,4] in his Handbook. Thus, the clan names listed below in alphabetical order were taken from Refs.[1,4] .



Contents: Top · 0–9 A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

## A

Ablana, Abra, Abni, Agwana, Ahlawat, Ahulana, Alpah, Alwi, Amlawat, Andar, Ansari, Anuja, Anwal, Arab, Arar, Arwal, Arya, Asar or Asra, Athangal, Aujla, Aulakh or Aurak, Ayasi.

## B

Babbar, Bachhal, Badah, Badanah, Badechh, Bader, Badhan or Pakhai, Badohal, Badro, Badye, Bagrah, Bagri, Bahniwal, Baidwan, Bains, Bairwal, Bajwa, Bakarki, Bal, Balagan, Balham, Balho, Balwatrah, Banb, Band, Bandal, Bandechh, Bandejah, Banhor, Barian, Baryar, Basi, Basra, Bat or Bath, Batar, Bati, Battar, Bawah, Bawre, Berag, Bhadah, Bhadiar, Bhagar, Bhaggu, Bhains, Bhalar, Bhalerah, Bhaman, Bhamrai, Bhandar, Bhander, Bhango, Bhangu, Bhaniwal, Bhanrar, Bhar, Bharah, Bharal, Bharanch, Bharwal, Bharwana, Bharyar, Bhati, Bhati Wad, Bhidal, Bhindal, Bhindar, Bhojiya, Bhola, Bholar, Bhonah, Bhotah, Bhotar, Bhullar, Bhutha, Bochah, Bojak, Bola, Bonah, Bopahrae, Boperai, Bosan, Botar or Buttar, Bubak, Buch, Buhar, Bura, Burana, Burra, Buta.

## C

Chaddu, Chahal, Chaina, Chakora, Chamal, Chamer, Chanan, Chanbal, Chandar, Chandarh, Chander, Changala, Chankar, Channar, Chanon, Chanwan, Chasti, Chattha, Chatyal, Chemiya, Chhajra, Chhaju, Chhamia, Chhana, Chhanb, Chhaner, Chhatta, Chhatar, Chhina, Chholiana, Chhon or Chhoni, Chikka, China, Chohang, Chokahi, Chokhia, Choniya, Chosar, Chowah or Chowan.

## D

Dabb, Dadu, Dagar, Daha, Dahal, Dahalo, Dahamrai, Dahan, Dahang, Dahar, Dahawa, Dahba, Dahiya, Dahko, Dahloli, Daho, Dahon, Dahralla, Dahrja, Dal, Dalani, Dalo, Dammar, Dandi, Dandiwal, Danwar, Dargh, Daspal, Daul, Dehia, Deol, Deoania, Derija, Deswal, Dewala, Dewar, Dhadah, Dhakku, Dhalan, Dhali, Dhalon, Dhanda, Dhandsahar, Dhankar, Dhanoe, Dhanri, Dhar, Dhariwal, Dhasi, Dhaunchak, Dhed, Dher, Dhesi, Dhillon, Dhinsa, Dhol, Dhori, Dhotar, Dhudhi, Dhudi, Dihadrae, Dodi(Dod), Doad, Dolat or Dulhat, Domarah, Drigs, Dun, Dund Rai, Dusanj.

## E

## F

Faqartadari, Faqrakh.

## G

Gabhal, Gabir, Gadarah, Gadari, Gadwar, Gagrah, Gal, Galhar, Galwatrah, Gandu, Gandia, Gangah, Ganj, Ganwan, Ganwanen, Ganwen, Ganwari, Garalwal, Grewal, or Garewal, Garhar, Gat, Gatab, Gawaria, Gazdar, Gazzi, Gelan, Gendas, Ghagah, Ghagrah, Ghalo, Ghalo Kanjanarah, Ghalowaknun, Ghaman, Ghan, Ghanghas, Ghatwal, Ghumman, Gill, Gir, Girwanh, Godara, Gohra, Goj, Golia, Gondal, Gondara, Gopalak, Gopa Rai, Gor, Gorae, Gorah, Goratah, Goraya, Gori, Goria, Goron, Gorwah, Gosal, Guda, Gujjral, Guraha.

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## H

Hajra, Hakim, Hal, Hamar, Hamara, Hamath, Hamdi, Hamshirah, Hanbi, Handal, Hanjan, Hanjra, Hans, Hansalah, Hansarah, Hara ,Harar, Hari, Harl, Hasam, Hathar, Hatiar, Her or Porawal, Hijra or Hinjra, Holi, Hondal or Hundal, Huda, Hural.

## I

## J

Jabar, Jagal, Jaglan, Jahanbar, Jahanbo, Jai, Jajjah or Jathol, Jakhar, Jali, Jamra, Janer, Jangali, Jangla, Jani, Janil, Jarah, Jaria, Jastar, Jatatier, Jathol, Jatowal, Jaun, Jawa, Jawia, Jhad, Jhakar, Jhalan, Jhalli, Jhamat, Jhandir, Jhari, Jhonjah, Jhor, Jhotah, Johal, Jojah, Joldaha, Jomar, Jondah, Jopo, Josan, Jun, Junhi, Jurai, Juta.

## K

Kachala, Kachela, Kadian, Kahl, Kahlon, Kahon, Kahut, Kajlan, Kalar, Kalasarah, Kaler, Kaleroth, Kalhir, Kalhora or Sarai, Kalirawan, Kal Khand, Kallu, Kalo, Kalon, Kalru, Kamera, Kamon, Kanag, Kanchi, Kanda, Kanda, Kandwa, Kaneran, Kang, Kangrah, Kanjan, Kanon, Kanonkhor, Kanwari, Kanwen, Kapai, Karhalah, Kat, Kataria, Kator, Katrah, Kauri, Kawari, Kawera, Kejah, Kejar, Kele, Kerah, Kes, Khab, Khadal, Khadar, Khagah, Khajah, Khajan, Khak, Khakh, Khaki, Khal, Khalah, Khalani, Khalwah, Khamah, Khaman, Khand, Khanjan, Khar, Khara, Kharak, Kharora, Kharral, Kharwala, Kharye, Khatra, Khatrai, Khera, Khichar, Khichi, Khilchi, Khira, Khojah, Khadal, Khokhar, Khor, Khoreja, Khosar, Killa, Kodan, Kohar, Kohja, Kohri, Kokarah, Kokraya, Kuk, Kular, Kuliar, Kundu, Kuretanah.

## L

Labar, Ladhana, Ladhar, Lahar, Lahil, Lak, Lakha, Lakhi, Lakhiwal, Lakwera, Lali, Lalli, Lang, Langah, Langanah, Lapeja, Lar, Lasai, Lat, Lathar, Lather, Laur, Lawar, Lekho, Lel, Leli, Lillas, Lodhara, Lodhran, Lodrah, Lohan, Lolah, Loleri, Lorimalanah, Lotha, Lunghere, Lurka.

## M

Mader, Magsi, Mahad, Mahil, Mahani, Mahir, Mahara, Maharana, Mahe, Mahesar, Mahi, Mahli or Malhi, Mahota, Mahra, Mahtarmalhi, Makol, Makoma, Mal, Malan, Malana, Malanhans, Malhah, Malhi, Mallhi, Malli, Mamar, Mamarha, Mamra, Mamrai, Mann, Mand, Mang, Mangan, Mangat, Mangath, Markanda, Markha, Marrar. Marula, Maryal, Masan, Maswan, Mat, Matu, Megal, Megla, Mekan, Menas, Meri, Mermalha, Mesar, Metla, Miana, Mitru, Mochani, Mochhar, Mohal, Mond, Mondah, Mondi, Month, Mor, Moran, Morare, Motha, Mula, Mundtor.

## N

Nachang, Nadho, Nagri, Naich or Nech, Nain, Najar, Naloka, Nanad, Nadal, Nandlah, Nanwa, Narath, Narwal, Narwan, Nat, Natri, Natt, Nawar, Neera, Neola, Nijjar, Nordaha, Nun.

## O

Obhai, Odhana, Oesi, Ojal, Ojh, Okhal, Olakh, Olak, Omara, Otar, Otara, Othwal.

## P

Padah, Pahal, Pahor, Pakimor, Palu, Panaich, Pan, Pandah, Pandeshi, Pandi, Panehal, Panjotarah, Panjuttha, Pannuhan, Panohan, Panon, Panwar, Panwaria, Parer, Parhar, Passani, Patoha, Paton, Patre, Paungar, Pawri, Phakiwar, Phalar, Phalron, Phalyon, Phiphra, Phoghat, Phulsawal, Pogal, Pohea, Pokhwat, Ponar, Poni, Poniya, Pontah, Pote, Puni, Punia, Pun, Punnun, Puraawal, Puriwal.

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## Q

Qalhari, Qom, Qurejah.

## R

Rahal, Rahan, Rahola, Rai, Raibdar, Rain, Rajwa, Rajwana, Rak, Rakhya, Ramana, Ran, Randhawa, Rando, Rangi, Ranidhar, Ratah, Rathi, Rathyah, Rato, Rattol, Rawaki, Rawat, Rawani, Rayar, Redhu, Reman, Riar or Riyar, Rihan, Rokhe, Ronga, Rongar, Roth, Ruhai.

## S

Sabrahi, Sadhana, Sadho, Sadhra, Sagal, Sahansi, Saharan, Sahol, Sahon, Sahota, Sahrawat, Sahwal, Sajra, Sakhra, Salahah, Salotra, Samdarani, Samejah, Samor, Samra, Samrae, San, Sanbhal, Sanda, Sandah, Sandelah, Sandhal, Sandhar, Sandhi, Sandho, Sandi, Sangah, Sange, Sangere, Sanghera, Sanghi, Sangi, Sangoke, Sangrah, Sangrota, Sangwan, Sani, Sankhalan, Sanmorana, Sanond, Sansi-Sandhawalia, Sapra, Sarai, Saran, Sarao, Sarawat, Saraye, Sardiye, Sargana, Sarlah, Saroia, Sarot, Sarsar, Sarwar, Sarwi, Sategrah, Sathar, Satiar, Satwahan, Saunan, Segar, Segrah, Sehi, Sekan, Sekhu or Sekhon, Sekun, Semi, Seni, Serah, Seti, Sewarah, Sewari, Shajra, Shekhon, Shekhra, Sheroran, Sian, Siar, Sibia, Sidhu, or Sidhu-Barar, Sindhu, or Sandhu, Sinhmar, Soha, Sohi, Sojani, Solgi, Solkah, Sonal, Sontra, Soro, Sotbah, Sotrak, Suda, Sumra, Sura, Surwat, Swanch.

## T

Tajar, Tajra, Tak-Seroa, Talah, Taleri, Talot, Tanwari, Taoni, Tanor, Tara, Tarar, Tareli, Tarholi, Tatla, Tatli, Tawri, Tewatia, Thahal, Thind, Thotha, Tiwana, Todi, Tokas, Tola, Toniyan, Trag, Tulla, Tung, Tur.

## U

Udhana, Uppal, Uthi, Uthwal, Uttamzais.

## V

Valana, Varaich, Virk.

## W

Wabah, Wadah, Wadala, Wadhwa, Wag, Wagan, Wagar, Wagh, Wagha, Waghmal, Wagi, Wahal, Wahala, Wahandi, Wahgah, Wahlah, Wahniwal or Bahniwal, Wahroka, Wahujah, Wains, Wairar, Wairsi, Wajar, Wajba, Wajla, Wajwarah, Walar, Wallerai, Walot, Wamak, Wanda, Wandar, Wanghaya, Wanjo, Wanwar, Warah, Waran, Warbhu, Warhe, Wark, Warya, Warye, Wasir, Wasli, Watarah, Wato, Welan, Wijhi, Wirk or Virk, Wulana.

## X

## Y

Yohal.

## Z

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## 10.2 Jat Sikh Clans and Their Population in Selective Districts of Punjab

Handbooks [5-7] prepared by British military officers for the recruitment of Sikhs into the British Indian Army contain information on the location of Jat clans and their respective population in various districts of Punjab. Therefore, this section (basically based on these documents) presents various Jat clans and their respective population. With respect to population, I have used Major Barstow's data taken from the 1911 census and have multiplied it with a factor of 3 as, India's population has increased approximately three folds since those days. The objective here is to provide some idea of the Jat population, division as per clan, in the selected districts rather than to present an absolutely correct picture. Furthermore, some shifting may have occurred since 1911 due to factors such as divisions of British India in 1947, emigration to foreign countries and within India, and district reorganization. Also, some of the clans with a very small population may have been left out. Jat clans and their approximate population in some of the Punjab districts are as follows [1,4,5-7] (the figure in parentheses represents each Jat clan's approximate strength and where the terms such as "hold" and "own" are used they basically mean the clan in question own almost all of the village land):

### 10.2.1. Ludhiana

Grewal (45,336): This clan basically belongs to the Ludhiana district where it has about 75 villages.

Gill (28,101): It appears that this clan settled in the Ludhiana district about 350 years ago during the reign of Shah Jahan, the Mughal Emperor of India, and claims its ancestor was a king in the southern area of "Gharmela" [5]. The "Gills" own about 50 villages mostly around the area of Jagraon.

Sidhu (24,741): It is believed that this clan originally came from the Faridkot area of Punjab about 350 years ago and own a good many villages around the town of Jagraon.

Dhaliwal (32,454): This clan holds many villages around the towns of Pakhowal and Jagraon and claim their ancestor was a Rajput (son of king) from Jaisalmer, Rajasthan province to the south of modern Punjab.

Bhander (?): This clan of the Jats owns upwards of 20 villages.

Dhillon (9,858): This clan is scattered all over the district and claims coming from the west of the Sutlej river.

Chimma (8,916),

Mann (10,563),

Sandhu (9,729),

Mangat (6,663),

Saroi (6,108),

Chahil (13,614),

Bhullar (5,310),

Dhinsa (4,533),

Boparai (4,431),

Bhangu (3,432),

Bal (3,783),

Her (3,603),

Main (2,643),

Aulak (2,055),

Deol (1,902),

Kang, (897),

Bains (741),

Hara (700+). This clan is largely concentrated around Sahnewal area and owns land in the village Nandpur and surrounding areas

Other Jat clans to be found in the district are Sekhon, Rathi, Gandhu and so on.

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#### 10.2.2. Amritsar

Sandhu (67,158): This is probably the strongest clan of the district and holds 121 villages [7]. Their strongest concentration is in the south-west corner of Tarn-Taran area, here, Sandhus hold 32 villages [5].

Gill (48,210): This clan holds 142 villages [7] in total and specifically its large concentration is in the Tarn Taran area where it holds about 25 villages.

Dhillon (44,202): This clan as per Captain Falcon [7] holds 140 villages in the district. Some of the Dhillons' villages are Kasel, Dhand, Chabal, Kairon, Padri, Gaggobua, Panjwar, Lijan, and Gandiwind.

Randhawa (42,480): This clan owns 116 villages [7] and its main strength is in along the Batala border and around Mahta village in the area close to the Amritsar city.

Aulak (17,841): It is mostly to be found in the area around the town of Ajnala and around the village of Shabazpur in Tarn-Tarn sub-district where the clan owns a cluster of 9 villages.

Sidhu (26,739): This clan around Atari and Bhakna villages holds 14 villages.

Chahil (13,527): This clan owns 16 villages near the Sheron Bagha village.

Bal (17,934): This clan holds a total of 23 villages, for example, Bal Khurad, Bal Kalan, Bal Serai and Jodhe.

Pannun (14,196): This clan appears to have spread from the Doaba area of the modern Punjab and owns 7 large villages including Naushera and Chaudriwala.

Bhangu (3,978): This clan holds the large village of Khiala (Khurd and Kalan). The Legendry Mehtab Singh of the Sikhs and I think, General Shubeg Singh of the recent times belonged to this very clan.

Kang (6,159): This clan holds a cluster of villages in the Tarn-Taran area including Kang, Mal Chak and Kalla.

Bhullar (7,113),

Dhaun (22,710),

Mahil (7,020),

Sadal (7,515),

Mann (5,577),

Sarai (5,574),

Kara, (5,355),

Chhina (5,838),

Bhat (4,698),

Boparae (3,651),

Sakuni (3,816),

Opal (3,044),

Kaler (4,632),

Hinjra (4,689),

Johal (4,593),

Her (3,441),

Chimma (3,207),

Dhanoa (3,360),

Sohal (3,864),

Valia (2,868),

Soi (2,697),

Bajwa (2,874),

Athwal (2,067),  
Bandar (2,316),  
Bhatti (1,509),  
Batth (1,653),  
Bhoi (1,545),  
Des (1,239),  
Dhariwal (2,640),  
Ghumman (372),  
Garaia (1,203),  
Hundal (963),  
Jawara (1,953),  
Khara (2,025),  
Khera (1,698),  
Nijjar (2,223),  
Ojla (2,583),  
Rai (2,364),  
Sagwan (1,503),  
Sansi (2,046),  
Sumra (1,038),  
Virk (2,037), and  
Varaich (2,070).

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### 10.2.3. Patiala (state during the British period)

In 1911, 30 per cent of the Patiala state population was made of the Jats. Major Barstow [5], on page 110 wrote, "Patiala Jats mostly claim Rajput origin and appear to have migrated from Jaisalmer (in modern Indian state of Rajasthan south of Punjab) around the middle of the 16th century".



Sidhu (138,000): This is the largest clan and the Royal family of the former Patiala state belonged to this very clan.

Chahil (64,500): This clan owns many villages around the town of Bhikkhi as well as it holds several scattered villages in the sub-districts of Fategarh, Narwana, Bhawanigarh, Amargarh.

Dhaliwal (54,000): It appears that this clan has settled in this area around 12th or 13th century A.D. from Jaisalmer (in the modern Indian state of Rajasthan) and claims Rajput origin [5]. Dhaliwals are mainly to be found in the sub-districts of Bhatinda and Bhikhi and their important septs are Mani, Rureka, Ramana, Udi, and Dina.

Mann (48,000): This clan has given their name to many villages for example, Manwala, Man Khera, and Man-sa.

Dhillon (31,500): This clan claim its descent from "king Karn" and the Dhillons are mainly to be found in the sub-district of Govindgarh as well as in scattered villages of sub-districts Bhikhi and Fatehgarh.

Gill (45,900): This clan is quite numerous in the sub-districts of Bhikhi and Rajpura and its sept "Jhala" holds 11 villages in the subdistrict called Sahibgarh.

Dhindsa (7,950): This clan also claims its descent from "King Karn" and during the Mughal period in India, the Dhindsas migrated from the Sirsa area of the modern Indian Province of Haryana bordering Punjab. Dhindsas are mainly to be found in the subdistrict of Amargarh where they own many villages, also their presence is visible in the sub-districts of Rajpura, Patiala, and Ghanaur.

Randhawa (6,960): This clan holds two villages in the sub-district of Sahibgarh and the village of Mimsa in the Sub-district Amargarh.

Sarah or Sarai (19,800): This clan is mainly to be found in areas around Anahadgarh and Karmgarh and it claims to have founded the villages of Kalanwali in Sirsa and Kaleke near Dhanaula.

Pawania (4,560): This clan claims to have migrated from the Hissar district of the modern Indian state of Haryana and owns 4 villages in the sub-district of Sunam.

Ghumman (15,600): This clan owns 11 villages around Bhawanigarh and Ghumana in the Rajpura sub-district and one village in the Patiala sub-district.

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Bains (3,012): This clan claims Tur Rajput origin and have migrated from the Delhi area. The clan holds many villages in the sub-district of Narwana as well as some in the Sub-districts of Sunam and Patiala.

Mangat (5,400): This clan holds 6 villages in the sub-district of Sahibgarh.

Sandhu (34,500): This clan claims to have migrated from the Amritsar area of the Punjab in the 16th century A.D. and holds villages in the sub-districts of Barnala, Bhatinda, Rajpura, Ghanaur, and Amargarh.

Sekhon (10,500): This clan holds the villages of Bakshiwala (Sunam sub-district), Kaulgarh (Pail sub-district), Kanhgarh (Bhikkhi Sub-district), Kishangarh (Bhikkhi subdistrict) and Karmgarh (Anhadgarh sub-district).

Mahil (2,169): This clan also claims its origin from the Tur Rajputs and came from the Delhi area. The clan owns four villages: Shahpuri Khurd and Kalan, Namol (all of these three in Sunam sub-district), and Khanpur (in Dhuri sub-district).

Bandar (3,180),

Bhainiwal (4,440),

Bhangu (10,650),

Bhullar (12,300),

Dhanake (19,500),

Dhandiwal (12,000),

Gandhu (18,000),

Grewal (10,680),

KailRauni (5,400),

Mander (6,900),

Sari (7,800),

Saroe (22,800),

Sohi (9,000),

Tawana (9,600),

Sarao (5,550),

Sarware (5,400),

Narani (4,650),

Narwan (3,870),

Punder (4,050),

Punia (5,400),

Samrao (3,900),

Sanghare (3,600),

Kharand (7,800),

Jhund (4,050),  
Mandashar (5,550),  
Maur (3,300),  
Dullat (3,900),  
Gurne (3,900),  
Hinjha (7,200),  
Janjh (5,100),  
Janjhar (3,600),  
Jatana (4,200),  
Aulak (7,620),  
Awjle (4,140),  
Bandechehe (3,540),  
Bhatthal (5,610),  
Biling (4,500),  
Birk (3,600),  
Bole (3,000),  
Chattha (4,800),  
Chimma (3,900),  
Chohan (5,400),  
Dallu (2,850),  
Dhanoe (3,300),  
Dhanor (4,500),  
Dhawe (4,800),  
Athwal (1,542),  
Autal (2,919),  
Bagar (1,800),  
Bachal (840),  
Baidwan (1,650),  
Bachta (1,110),

Bajwa (2,820),  
Bandhel (2,250),  
Bansi (2,490),  
Basati (1,110),  
Banwaria (2,280),  
Batoe (1,890),  
Beri (2,010),  
Bhatti (1,410),  
Bhuttar (1,380),  
Boperae (4,80),  
Bore (1,980),  
Chandi (2,250),  
Chopare (1,050),  
Dangi (180),  
Doraian (750),  
Dehia(750),  
Dhandian (900),  
Dhandhana (1,650),  
Dhallian (900),  
Dholu (45),  
Dhota (2,400),  
Gadra (2,100),  
Gangore (3,900),  
Ganghas (1,860),  
Godara (2,190),  
Gosal (1,680),  
Hari (2,130),  
Her (2,640),  
Jakhar (1,200),

Jaria (930),  
Jassar (2,610),  
Jawinda (1,500),  
Jhalli (1,590),  
Kahlon (210),  
Kandoe (270),  
Kang (2,850),  
Kankar (150),  
Khangas (810),  
Kharral (1,650),  
Khera (1,680),  
Khatre (1,650),  
Khire (2,130),  
Koharia (2,370),  
Lahar (1,590),  
Lamba (120),  
Lohchap (480),  
Mahvi (2,250),  
Maindal (3,450),  
Mandi (3,450),  
Nagre (1,710),  
Nain (1,050),  
Nalla (2,100),  
Nat (1,860),  
Ranwan (1,500),  
Raparia (45),  
Rathaul (1,950),  
Rathi (2,550),  
Rattiwal (1,440),

Sahrawat (1,170),

Salu (240),

Sangwan (840),

Sihumar (90),

Siri (1,860),

Sohal (1,800),

Suraj (2,010),

Tarka (390),

Thind (1,800),

Uppal (2,400), and

Varaich (1,950).

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#### 10.2.4. Jullundur

Sandhu (15,000),

Gill (10,500),

Johal (10,500),

Dhillon (9,000),

Sanger (8,250),

Dhariwal (6,900),

Bains (6,450),

Athwal (6,300),

Dosanjh (6,450),

Saholei (6,600),

Sumea (6,000),

Mann (6,000),

Kang (5,400),

Basi (5,700),

Her (4,500),

Mahil (4,350),  
Sohal (4,200),  
Randhawa (3,300),  
Pawania (3,150),  
Sarai (3,000),  
Virk (3,150),  
Bajwa (1,800),  
Bal (1,500),  
Bhullar (750),  
Chahil (2,700),  
Chattha (1,050),  
Chimma (2,925),  
Dhindsa (1,650),  
Jhumma (225),  
Kahlon (1,800),  
Sari (795),  
Sidhu (2,250).

#### 10.2.5. Hoshiarpur

Bains (17,190): This clan holds 12 villages near the Mahilpur town.

Mann (8,670): This clan is concentrated around the village of Dhada in the sub-district of Garhshankar.

Gill (8,160): This clan owns 22 villages: Khararawal Bassi, Achharwal, Rajpur, Lakhsian, and so on.

Pat (4,845),  
Her (11, 505),  
Sandhu (3,675),  
Dhillon, (3,000),  
Rai (1,830),  
Sidhu (2,100),

Tara (1,800),  
Thari (1,560),  
Dhariwal (1,470),  
Athwal (708),  
Chahil (750),  
Jangal (2,175),  
Kang (1,590),  
Mahil (840),  
Randhawa (1,125),  
Sahota (750),  
Sohal (570).

Some of the smaller Jat clans are Khangas of village Budhipind, Sange near the village of Magowal, and Pote near the village called Barian.

#### 10.2.6. Gurdaspur

Bal (1,569), Chahil (6,645), Dayar (5,094), Boparae (4,941), (4,941), Dhariwal (4,614), Dhillon (3,861), Gharal (3,012), Bains, (3,189), Bajwa (3,711), Bhattewid (2,097), Aulak (2,817), Chuna (2,910), Athwal (1,791), Bhullai (2,229), Both (2,382), Basra (858), Bhangu (1,023), Bhuttar (1,146), and China (744).

#### 10.2.7. Ferozepore

Sidhu (207,000),  
Gill (78,000),  
Dhariwal (60,000),  
Khosa (9,000),  
Sandhu (31,500),  
Aulak (4,200),  
Bath (1,800),  
Bhullar (9,900),  
Bahar (1,500),



Bhuttar (3,600),  
Chahil (6,300),  
Chimma (2,490),  
Dhillon, (22,500),  
Garund (3,330),  
Her (1,950),  
Jakhan (300),  
Johal (2,580),  
Kaler (2,160),  
Kang (2,400),  
Kargha (1,650),  
Khera (2,400),  
Korutana (2,760),  
Mahi (1,740),  
Mahil (1,110),  
Mann (21,000),  
Pannun (330),  
Rai (2,700),  
Randhawa (930),  
Sang (4,500),  
Sangi (1,560),  
Sarai (12,900),  
Sekhon (5,400),  
Sumra (1,650),  
Wandar (4,560) and  
Virk (1,500).

#### 10.2.8. Kapurthala (formerly state)

Johal (3,000),  
Dosanj (6,000),

Bal (3,450),  
Basi (6,000),  
Sangere (600), and  
Sahota (225).

#### 10.2.9. Faridkot

Gondara (250).

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### 10.3 Identical or Similar South Asian Jat and Western Clan Names

There are numerous identical or similar South Asian Jat and Western clan names. This selection presents only a sample of them. The Western clan names were mostly selected from the Ottawa Telephone Directory. A sample of the south Asian Jat and the Western equivalent clan names is as follows (the equivalent western clan name is given in the parentheses):

Gill (Gill)

Mann (Mann)

Virk or Birk (Birk)

Bains (Bain, Baines or Vance)

Dhillon (Dillon or French "DeLeon")

Natt (Nutt)

Mor (Mor e.g., Ricardo Mor)

Maur (Maur, e.g., John Maur)

Lalli (Lalli or Lally, e.g., Vincent R. Lalli [8])

Mangat (Mangat, e.g., Tim Mangat or Mongait [9])

Malli or Malhi (Malley or Mallay)

Bal (Ball or Baal)

Bat (Batt, e.g., Robert Batt)

Hal (Hall)

Her (Herr, e.g., Christopher Herr)

Atwal (Atwell, e.g., Allen Atwell)

Hans (Hans, Hunse, Hansch or Hanes)

Holi (Holley)

Rathi(Rathi or Rath)

Rai (Rae)

Roth (Roth, e.g., Frank Roth)

Rain (Rain, e.g., James Rain)

Bhullar (Buhler)

Batth (Bath, e.g., Derek Bath)

Band (Band, e.g., Dennis Band)

Dal (Dal)

Dahan (Dahan, e.g., Michel Dahan)

Dabb (Dabb, e.g., Alan Dabb)

Dewar (Dewar, e.g., John Dewar)

Jastar (Jaster)

Nun (Nunn, e.g., James Nunn)

Lel or Lehal (Lyll, e.g., Peter Lyall)

Mat (Matt, e.g., Ernest Matt)

Moran (Moran, e.g., Carlos Moran)

Mand (Mands or Mandy)

Mondi (Mondey, e.g., Paul Mondey)

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Motha (Mota, e.g., Mariano Mota)

Wag (Wagg, e.g., Larry Wagg)

Walar (Wallar, e.g., Robert Wallar)

Wark (Wark, e.g., Ronald Wark)

Welan (Whelan)

Wanda (Wand, e.g., Edwin Wand)

Walot (Wallot, e.g., Jean-Pierre Wallot)

Wagar (Wagar, e.g., Carl Wagar)

Warhe (Wara, e.g., Leonard Wara)

Tola (Tolan, e.g., Jeffrey Tolan)

Sibia (Siba, e.g., Frank Siba)

Sarai (Saray, e.g., Gordon Saray)

Phalyon (Phalen)

Sandhar (Saunders or Sander, e.g., Hans Sander)

Samra (Samra, e.g., Joe Samra)

Sandho (Sandoz, e.g., David Sandoz)

Sandi (Sandy, e.g., Glen Sandy)

Lamba (Lambe, e.g., David Lambe)

Chhillar (Schiller, e.g., Hans Schiller)

Lahar (Lohoar)

The above clan names of the South Asian Jats were mainly taken from the works of Rose [1,4] and their equivalents were selected from the Ottawa Telephone Directory. This simple and short study demonstrates, the closeness of many South Asian Jat clan names to their Western counterparts. In most cases, these names are identical. Obviously, the most likely reason could be the migration of the Central Asian people (Scythians, Sarmatians, Alans, etc.) into Europe, centuries earlier and their simultaneous movement into Punjab. The above study gives rise to a very strong possibility that even after the full assimilation of these nomad people into the Western society, many of their clan names have still survived to date. However, the Jats who went into Punjab and the surrounding areas, somehow, failed to fully integrate into the local societies. That is why they are still identifiable as a distinct society, irrespective of their religious beliefs: Sikhism, Islam, or Hinduism. Therefore, it is probably safe to say that the South Asian Jat characteristics are the closest to that of their forefathers in Central Asia than any other groups of the Jats.

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